

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

In This Issue

Sec'y Nona M. Diehl's
Report of the Des Moines
Convention

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Concerning Luther,
His Real Greatness

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Social Missions,
Family Welfare and
the Church

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From the U. L. C. A.
Convention
A Critical Issue

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A Mission Teacher's Letter
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Next Month
Stewardship Studies



In all lands in which the battle of the Reformation was fought, the Bible furnished banner, armor, and arms. It was, indeed, more than ensign, more than shield, more than sword, for "the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The Word of God opened the eyes of the Reformers to the existing corruptions; it inspired them with ardor for their holy work. The Bible made them confessors, and prepared them to be martyrs.—C. P. Krauth.

Tressler Orphans' Home

The Administration of Dr. and Mrs. G. R. Heim at Tressler Orphans' Home Appraised by the Rev. J. Grover C. Knipple

THE end of another administration at Tressler Orphans' Home has come. It is fitting that a brief review of the progress made and work done should be made by one who was near at hand. George R. Heim, D.D., was called to be superintendent of Tressler Orphans' Home, April 1923, and at the same time Mrs. Heim was called as matron. Since then they have served very acceptably until their resignation in April 1940. During these years great progress has been made at this institution.

Enlarged Accommodations

Within the first five years of their administration the hospital, the central dining room and porches and the Alleghany Synod's building were completed. Then the laundry and baking building were extended to include the new bakery, water softener, refrigeration plant, domestic science kitchen, dining room, sewing rooms and rooms for employees. Following this the new printery and the Charles A. Widle Memorial Trade School were built. The former printery was transformed into Susquehanna Hall Dormitory for boys. A concrete reservoir was constructed and the playgrounds were enlarged. Later improvements were made in the fire protection system and the underground electric distribution system; also, the Fritz building (girls' dormitory) and the school building were renovated. A large garage, paint shop, the Slifer Memorial building and the Zimmerman-Bingaman Memorial were constructed during the years that followed. All our buildings, thirty-four in all, have been kept in good repair. Our acreage increased from 450 to 600 acres. The number of buildings on the campus increased from twelve to twenty. The endowment was enlarged from about \$250,000 to \$365,000.

Very definite progress was made in the improvement of our school system. The high school course was increased from two to four years. The following courses were added—trade school, including drafting, home economics, commercial, guidance, and training in elocution. The athletic and social features of our Home were greatly improved. Kin Day was begun several years ago with much success.

Spiritual Training

Religious education has always been emphasized in the Home. The passing of the years has brought improvement in this work also. Among these improvements we note—vacation Bible

school, Christian Life Course in Sunday school, Promotion Plan of Parish and Church School carried out, several boys and girls sent to Camp Nawakwa each summer, and Advanced Method in Catechetics by Nolde.

During this administration twenty-seven graduates of our high school entered college. More than a dozen entered nurse training, and a similar number entered business college and other advanced training, including our Motherhouse. Usually boys and girls going out were aided in finding employment in homes, trades and on farms.

Dr. Heim has to his credit more than five thousand pupil-years of care. Only six deaths occurred during this time. No definite disgrace has developed during his administration.

Dr. and Mrs. Heim have given seventeen of the best years of their lives to the development of the Home. Always their first thought was for the highest welfare of the boys and girls entrusted to their care. Our Home has functioned very smoothly during these years. May the succeeding administration be attended by equal success.

NEW SUPERINTENDENT OF NATIONAL LUTHERAN HOME

THE Board of Trustees of the National Lutheran Home for the Aged, located in Washington, D. C., has called the Rev. Dr. Robert L. Lang of Middletown, Pa., to succeed Dr. John Weidley as superintendent. He will take up his new duties November 1 and will be installed to this office November 2.

Dr. Lang is a native of Williamsburg, Pa. He was graduated from Gettysburg College, and from Gettysburg Seminary in 1922. His first pastoral charge was at Jefferson, Md. Since 1926 he has been the much-loved pastor of St. Peter's Church, Middletown. He has had experience with institutional work, in direct contact with Emmaus Orphans' Home, and has served as trustee of Tressler Orphans' Home at Loysville, Pa. His success as a pastor and his service in posts of responsibility in his synod promise good returns in his new field of labor.

Dr. Weidley, whom Dr. Lang follows in office, resigned last May. His connection with the Home is almost contemporary with his ministry in Washington, which began at the Church of the Reformation in 1906.

THE LUTHERAN

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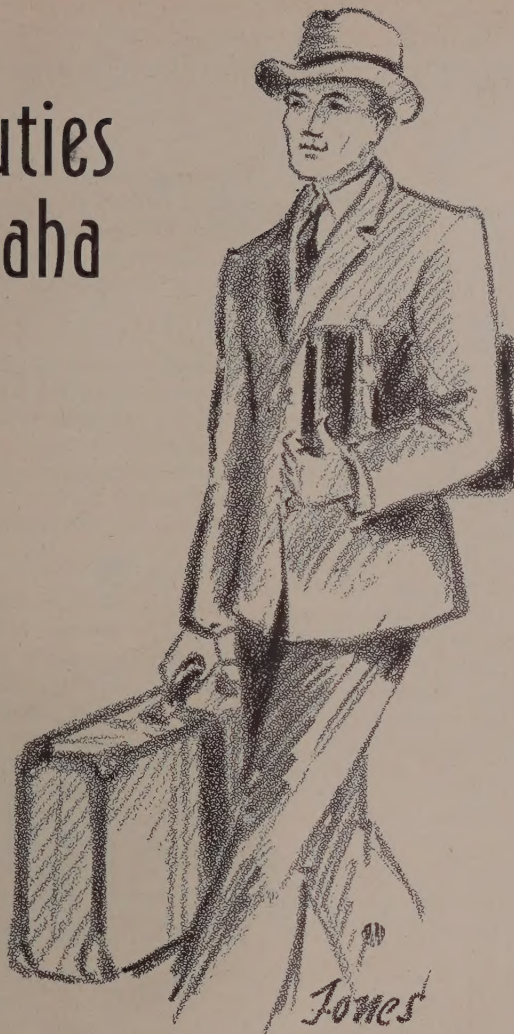
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Delegates' Duties Begun at Omaha

At no gathering of Lutherans at which we have been present was there more definite and continuous recognition of the principle of representation than in the convention that closed October 16 at Omaha, Nebraska. It is implied, of course, in the selection of delegates by processes of election. The idea came out into the open at the Laymen's banquet, and it was not far from later discussions.

While all partisanship and nearly all purely political issues are absent from our conventions, it is true that basic features of democracy are found in our church government by which we are protected from entangling alliances with the civil power and the resumption of hierarchical control over our Church. In these days when in several countries popular government has been partly displaced and even in America is charged with inefficiency, one is glad to know that satisfaction and profit can be claimed for the Lutheran way of relating its members to God and to each other.

But those entrusted with representation do not complete their job until they have taken back to their constituents an account of their decisions while they were part of their "Church in Convention Assembled." The program of the sessions at Omaha contained issues for discussion and decision and policies for conducting the Church's enterprises. We select one very plain but simple item from among many; the annual budget for the coming years was continued at \$2,000,000 by vote of the delegates clerical and lay. They did the right thing in setting that sum: it is that total of money that is needed for the U. L. C. A. to finance the services it is asked to perform and which should be done. The delegates were not thereby pledged each to make available \$3,688 (the share of \$2,000,000 for each of 445 delegates). What they are bound by their representative



capacity to do is to go back to the areas from which they came, report the actions taken by the convention to pastors and congregations in whose behalf they acted as delegates, and urge the agreement on ways and means to finance the work for which they voted approval. Meetings of ministers and of ministers and congregations should be held and told by their delegates what was done. Without such "return deliveries" the representation called for by our form of Church government is incomplete.

The pastors and congregations in whose name and on whose behalf the delegates acted should arrange with eagerness to hear their delegates' reports. They should at once give them the opportunity to state and explain the proceedings of the U. L. C. A.'s

twelfth convention. What was done was worthy of transferring to the attention of those whom it all concerns. Rightly understood and applied, the responsibility to pay the costs is secondary, not primary.

By majority action the convention approved the policies of its great boards and agencies, authorized them to go forward in their work, and promised them support for the next two years. Until the people know this was done, they can plead ignorance and misunderstanding. Proper personal reports from their delegates remove this excuse. At the same time those who made the decisions do justice to the discharge of their accepted duties by informing their churches what was done.

The whole Church suffers when representatives are careless about meeting those who sent them. It is a very grave breach of trust which would not long be tolerated in any other than ecclesiastical organizations. Nothing more certainly militates against respect for and confidence in the polity of our Church than indifference to its representative obligations.

The Church Completes Its Omaha Convention

By G. ELSON RUFF

Good-by Omaha

BACK to their homes in the north and south, the east, the west, have gone the men who were delegates to the twelfth convention of the United Lutheran Church.

For a brief week they were the United Lutheran Church, for the synods which sent them to Omaha empowered them to act with authority for almost a million and a quarter Lutherans in reviewing results of the last two years and adopting policies for the future.

We may underline three hours in the last three days of the Omaha convention. They were the high points of attention. The first was the hour of debate, Monday afternoon, on conscientious objectors. The second—Tuesday afternoon, on theological education. The third—in the closing hour Wednesday morning, on novenas.

It was not these hours only which found the delegates alert, for there was concentrated attention at all times. Six boards of the United Church, important administrative units of our general program, gave their reports during the last half of the convention. Numerous committees presented reports and recommendations. But none of these reports contained the elements of conflict, the issues for debate, as were found in the three hours listed above.

Conscientious Objectors

CONDEMN war. Brand it as unchristian, at all times, under any circumstances. Endorse the man who refuses to fight. These were the impulses of one group of speakers on Monday afternoon.

These impulses did not prevail in the resolutions finally adopted. The convention stood on traditional Lutheran teaching that war is most unfortunate, most horrible, but under some circumstances it may be just, and under such circumstances Christians must engage in it. There still remains freedom of conscience, so for those who find themselves conscience-bound to refuse to take part in war, the church must provide sympathetic ministry, allow them to register their pacifism, stand by them. So the convention decreed.

The debate on theological education was one-sided, because almost the whole membership of the convention united in knocking to pieces with sledge-hammer blows the plan for a special United Lutheran Church commission which would supervise the seminaries. The commission would examine all candidates for the ministry, and pass on all nominations for professorships in the seminaries, among other broad powers. No departure from the principle of synod-control of seminaries was allowed by the action of the convention.

The novena, which is a series of nine prayer services, was described as a "racket" by delegates on the last morning of the convention, particularly by those from Chicago where Lutherans have pioneered in adapting this Roman Catholic practice to Protestant use. Holding of novenas was uncompromisingly condemned.

Stories of Achievement

THE Board of Publication led off Monday morning, with the story of its management of the United Lutheran

Publication House and its extensive preparation and sale of church supplies.

The Deaconess Work Board and the Board of Social Missions reported on our church's program for merciful service, completing the events of a busy Monday morning.

A pension plan at last, ratified and ready for use, resulted from a brief debate late Monday afternoon, following years of discussion. Each congregation is now invited to contribute an amount equal to five per cent of the pastor's salary, each year, and each pastor is to contribute an equal amount, to create a reserve from which pensions will be paid to those who participate in this plan. For the present, the \$300 pension will continue.

New Ideas

AS soon as THE LUTHERAN finds space, it will publish a complete account of the unusual address by the Rev. Edward Horn, illustrated by lantern slides, which was presented Monday evening. Mr. Horn is pioneering in graphic representation of statistics, and made his facts and figures tell their story impressively. Following his address, Dr. Luther D. Reed described the production of the Common Service on phonograph records, through the facilities of the Publication House, so that we now have available the means of training choirs and congregations in every town in the ideal rendition of our church music. The records were played to an appreciative audience.

Auxiliaries

THE Laymen's Movement, Brotherhood, Women's Missionary Society, and Luther League made valuable reports of their work on Tuesday, and then the convention pushed forward to final adoption of its new by-laws.

The Parish and Church School Board at last gained a place in the convention program, late Tuesday morning, after having been displaced from its scheduled time earlier in the convention by the discussion on the Pittsburgh Agreement.

The Board of Education, also cut out of its place on Saturday's program by debate on the Agreement, reported late Tuesday afternoon. Last on the afternoon schedule was the appearance of the Rev. F. Eppling Reinartz, whose work as secretary of promotion is something new and highly valuable during the last biennium.

Business sessions continued Tuesday evening, with a multitude of miscellaneous matters receiving swift and competent attention. Among important actions was the placing of The Children of the Church, another new development during the last two years, under the direction of the Parish and Church School Board, rather than under the Women's Missionary Society.

Closing Session

A LARGE majority of the delegates were still in their places when the gavel fell at 12.30 on October 16, marking the end of the convention. Every report had received attention. All matters of business were concluded. The groundwork had been laid for two more years of effort.



A Great Company

Missionary Gathering in Des Moines Sets Record

By NONA M. DIEHL, Executive Secretary

Who Were There? The delegates from synodical societies and the members of the convention by virtue of their office had registered. This number totaled 187. The Congress on Saturday had a registration of almost 800. When the two groups came together for the Communion Service Sunday morning, there were more than 1,000. When on Monday morning at the convention hall in the Hotel Fort Des Moines, Dr. F. H. Knubel, president of our Church, addressed the convention on the subject, "Is Our Church Shaken?" the room was not large enough to accommodate all who came to hear him. At the Commissioning Service Sunday night several thousand were in attendance. All this indicates a genuine interest in the missionary program of our Church.

This group was representative of the entire Church. Not only was every synodical society represented by official delegates, but visitors came from all parts of the Church. Those from the midwestern territory took advantage of the opportunity that was theirs. But interested members from distant places showed their loyalty and concern by going to Des Moines at their own expense. The number of men who were present was larger than at any previous convention.

What They Heard

A full program—too full, it was generally agreed—gave those who heard it not only inspiration for the moment but much to think about, refer to, and put into practice in a life richer in missionary expression.

In a setting which gave an atmosphere of reverence, by having the theme, "Thy Kingdom Come," over an etching of the head of Christ by Sigrid Larson, a young

woman from Nebraska, all of the speakers were heard during the regular sessions.

In periods of worship, Dr. Franklin Clark Fry led the convention to meditate on the themes, "Thy Kingdom Come—Through the Faith by Which the Church Lives; Through Christian Education; Through the Witness of the Church; Through the Christian Ministry of Health and Healing; Through Co-operation and Unity." Stimulating and heart-searching thoughts became personal to each member of the convention during these periods.

"Is Our Church Shaken?" This question was reduced by Dr. Knubel to a personal one. "Continents are shaken; nations are shaken. Is God shaking the nations because they are trying to throttle the Church? Is our U. L. C. A. shaken?"

These questions were answered by such statements as these: "You and I are the Church. The Augsburg Confession defines the Church as the assembly of believers where the gospel is purely preached and where the sacraments are rightly administered. But what lies behind all teaching and preaching in the Church? The love of Christ. Therefore, we ask ourselves, 'Is our love shaken today? Is it weaker or is it stronger? Have we an unshakable faith and hope and love?'"

These virtues, which are basic to all missionary endeavor, Dr. Knubel reminded us, were basic in the thought of our convention hymn which was written by our friend, Margaret R. Seebach. The hymn, printed in *THE LUTHERAN* of October 2, came to be a source of real spiritual uplift to the convention as it was sung repeatedly during the sessions.

Dr. Wentz assured the large audience Sunday night



At the general conventions of the Women's Missionary Society it is customary to have as many missionaries as possible—those on furlough and those who have retired after years of faithful service in the missions—present at a "homecoming service," and to present their work in groups on other occasions. This year 33 of the 44 invited were greeted by the convention.

that the kingdom of God is coming on earth—on the whole earth; that it is coming on a scale which the early disciples of Christ could never have imagined. "The white race has no monopoly on the Kingdom." "The greatest miracle on earth is the redemption of a soul." "Take all the so-called seven wonders of the world, roll them together into one, multiply them by 100, or 1,000, or whatever figure you please, and you don't even approach the marvel of a single soul that has been redeemed by the grace of God."

Addresses on different phases of education by prominent Lutheran women in education were heard. Dr. Agnes Samuelson, of the Augustana Church, Iowa State Superintendent of Public Instruction, gave the point of view of the state; Dean Leila McNeill, from Carthage, that of the church college; Dean Adelaide LeS. Burge, of Iowa State University and a member of the Board of Education of the U. L. C. A., spoke in the interest of work among Lutheran students in state institutions.

The Missionaries

Hearing the missionaries formally and informally is one of the unique privileges of a general convention.



MRS. O. A. SARDESON
President

Thirty-three of the forty-four missionaries, deaconesses and nationals who were invited as guests were able to be present. At the Congress everyone was presented and was allowed to bring a brief message at the morning session. In the afternoon a "missionary homecoming" was enjoyed informally. The convention program gave the missionaries opportunities to appear in groups representing their respective fields.

All American missionaries and those from Liberia and South

America brought their messages Tuesday morning. The India group brought messages at the India Centennial luncheon. The China group were presented in a "radio broadcast" Tuesday night. The group from Japan spoke Wednesday morning. What missionaries say bears fruit in many ways. Evidence given by two young women to the influence upon them at congresses is being expressed, or will be expressed, in active field service.

The convention dinner program Monday evening brought before those present the whole program of the Church as it concerns the Women's Missionary Society. The Rev. F. Eppling Reinartz presented graphically and most effectively the Calendar of Causes. A large seal with the cross and the heart in the center, a replica of the seal used on the Pastor's Plan Book, was used to illustrate the address. As dinner favors there were smaller seals of the same kind backed by the seal of the Society. Without the support of the Women's Missionary Society the causes of the Church would suffer literally, as shown by the cardboard standards, and only too truly in the actual life of the Church. Every emphasis in the promotion of the causes of the Church includes the co-operation of this auxiliary.



MRS. J. L. ALMOND
Recording Secretary

MRS. OSCAR C. SCHMIDT
Vice-president

MRS. H. S. BECHTOLT
Statistical Secretary

What They Experienced

Hearing with the ears is only one step in the direction of a truly spiritual experience. When the newly-elected president, Mrs. Orville A. Sardeson, said that the Communion Service Sunday morning and the Commissioning Service Sunday evening "did something" for all who were there, she was referring to that which these services accomplished by way of "speaking to the heart" of each one. The spiritual blessings which came from these services cannot be expressed in words nor measured in fruitfulness. Dr. Knubel as liturgist, the pastors of St. John's Church, and Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, conducted the Communion Service in the churchly sanctuary.

The Commissioning Service in the Shrine Auditorium Sunday evening was an occasion never to be forgotten. A white altar, over which appeared in gilt letters, "Thy Kingdom Come," was set in the midst of ferns and white flowers. The large cross made of white flowers and candelabra completed the superb setting. On both sides of the platform were missionaries, the Carthage College choir, the Midland College octet, and St. John's choir, all of which groups were in the processional.

Miss Leila Van Deusen, candidate for service in India, and Miss Grace Onstead, candidate for China, were presented to the president of the Women's Missionary Society by Mrs. Sardeson, chairman of the Personnel Committee. Mrs. C. E. Gardner, the president, presented them in turn to the Board of Foreign Missions for commissioning. Dr. M. E. Thomas, representing the Board of Foreign Missions, performed the act of commissioning. Assisting him in the service and in the laying on of hands were Dr. F. H. Knubel, Dr. A. R. Wentz, Dr. F. J. Weertz, and the Rev. Mr.



MISS A. BARBARA
WIEGAND
Treasurer

Van Deusen, father of Miss Leila Van Deusen. More highly inspirational moments than those experienced at this service can scarcely be realized.

What They Did

The convention adopted a revised constitution. Two major changes in it concern the election of an executive
(Continued on page 11)

The Laymen Entertain

Laymen's Movement for Stewardship Has 500 Guests at Dinner
Notable for Harmonious Music and "After-dinner" Speaking

THERE is both a pleasant and a thoughtful feature of the conventions of the United Lutheran Church in America which is provided through the Laymen's Committee for Stewardship. On either the second or third night of the convention, the delegates gather for a meal with an attractive and substantial menu, well arranged and well served, and interspersed with singing, of which Dr. Ross Stover of Philadelphia is the skilled and practiced leader. To see him take charge of a group of men (most of them beyond their troubadour years) and persuade them to lift up their voices in original harmonizations of ballads and folk songs is not only thrilling to the singers but amazing to observers.

The "after-dinner" speakers this year consisted of clergymen and laymen, each of whom had something to say. This includes Toastmaster S. Frederick Telleen, whose introductions were faultless in form and content. He paid a compliment to those in attendance by citing the fact that the 550 delegates are elected by the membership of the United Lutheran Church in America and each can be said to be a representative of more than two thousand fellow church members. The responsibilities and privileges of representation promptly became apparent under his descriptions.

President Knubel Speaks of "Representation"

President Knubel was first called upon. Naturally no introduction was needed for him, but Toastmaster Telleen gracefully conveyed to him the sentiments of the convention in stating: "Dr. Knubel, we are saying less to you at this time than we did two years ago when we celebrated the conclusion of your twenty years of service as the president of the United Lutheran Church. However, we want you to know that we think just as much of you now as we did then, even though we take less time to express it."

Dr. Knubel in his rather brief address, took up the idea of representation. He used the action of broadcasting to remark that there is a similarity between a representative and one who transmits a message by radio: "The broadcaster's voice reaches his listeners. He is alone before a mechanism—the microphone; yet back of him is the known but the unseen God. In front of him are the unnumbered thousands of the unseen to whom he speaks. The great and endless reaches of human souls come to mind. It is so with our representation: back of us is God—before us is the Church. Neither is seen nor comprehended.

Dr. Knubel continued the application by saying to his fellow believers, "You are representing God and the Church of the ages," and he drew from this declaration an appeal for appreciation of the opportunities for good which are afforded the church member. He said in effect, "I appeal to you to represent the best in our Church and not the worst. You must be different from agencies that choose to present that which is evil. It is proper that the influence of the Church should be arrayed against the agencies that play up the wickedness

of the times and cover up the goodness that can be found among us." He made a direct reference to a very important program for stewardship that would reach the delegates at a later session in the Report of the Laymen's Movement. He appealed to the men to acquire a vivid conception of their stewardship so as to be the representatives of God as well as the representatives of fellow believers.

The Movement's "Grand Old Man"

All our readers who have interested themselves in the active agencies of the Church and who have thus become cognizant of the Movement for Stewardship will remember that it owes many of its suggestions and a large proportion of its steady progress to its only president since 1907, Mr. J. L. Clark of Ashland, Ohio. In response to the invitation of the toastmaster, he rose to say that he had no speech to make. "I bring you the greetings from a group of business and professional men who constitute the Laymen's Movement." Mr. Clark is a business man and sees no reason for hesitancy in stating objectives. He informed those before him: "This banquet has two purposes: to remind you of the work the Laymen's Movement is doing and to offer you the privileges of membership. We need more members. . . . We have always come before the convention with a balanced budget, but we need to have constant accessions to our ranks in order to maintain this record."

Later in the evening it was announced that the members of the Laymen's Movement present at the convention would have breakfast together in the hotel. One was given the impression that definite steps toward increasing the active list of members would there be outlined.

A Noted Broadcaster

It was a privilege and a pleasure for the laymen and their guests to see as well as hear Dr. Walter van Kirk, who broadcasts over a national network, "Religion in the News." He expressed his gratification at being able to look into the faces of people who listen to him when he is "on the air."

A second brief greeting was extended to the Rev. Dr. Olafson, president of the Icelandic Synod, which earlier in the day was formally admitted to the United Lutheran Church as the thirty-second of its constituent units. Dr. Olafson is an authority, of course, on the Icelandic language and he mentioned for the information and delight of his listeners some of the distinctive features of his mother tongue. He spoke of its clarity of expression. Said he: "The Icelandic speech is so transparent that it is impossible to speak in Icelandic and not be seen through!" He commented that that places a heavy responsibility upon the preacher. He rather startled his hearers by telling them that when his fellow countrymen first came to America they were told to learn English. Now if they wish to be really cultured in English they must learn Icelandic, because this is the basic Saxon tongue. Dr. Olafson's brief remarks were in line

(Continued on page 25)

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

Britain's Woman's Army—and there are 30,000 of them organized as the Auxiliary Territorial Army—is being shaken down into a force of greater efficiency. Due to haste in its formation, there have been many inequalities in the selection of officers and other personnel. This has now been adjusted to allow quicker promotion from the ranks. The food of this woman's army has also received special consideration. The ordinary army rations have proved too heavy in some respects and deficient in others. As a consequence the heavier items of bacon, meat and bread have been reduced, and eggs, fruit, vegetables, cereal and 50 per cent more milk have been provided instead.

One of the Most thrilling achievements disclosed at the recent bi-centennial of the University of Pennsylvania was that presented by Dr. E. A. Strecker, head of that university's Department of Psychiatry. It was the description of a successful new method of operating on violently insane persons, and consisted of cutting the white matter in the pre-frontal lobes of the brain. Dr. Strecker had successfully performed the operation on eight schizophrenic sufferers, all of whom had been insane more than ten years. The result was a more pleasant life for the patients; a safer one for their attendants; homicidal symptoms disappeared, and hallucinations were greatly reduced and modified. An operation of this sort performed earlier might have prevented some of the wars we have recently been watching.

Users of Tobacco in Germany are having a hard and discouraging time, according to the reports of our Office of Foreign Agricultural Relations. Male smokers have been requested to reduce the amount of their smoking. The German Women Students' Organization has urged its members to give up smoking entirely for the duration of the war so that the soldiers may have more tobacco. The former ban against selling single cigarettes has been removed, especially for the stores which do not handle the smaller packages containing from three to twelve cigarettes. However, the situation may soon be improved—for Germany. The German Tobacco Control Board has just "appropriated" 8,500,000 pounds of Sumatra and 6,500,000 pounds of Java leaf tobacco from Netherlands corporations. Other stocks of American, Brazilian, Cuban and other foreign leaf tobaccos have been similarly "appropriated" for distribution in the Reich.

Soviet Russia, that savior of the poor and dispossessed, whose sole purpose is to provide all things for the proletariat, has decided that free universal education does not belong in their scheme of blessings. The authorities have looked upon the modest growth of material welfare among limited groups of their industrial workers with a calculating eye, and have decided that these must pay tuition for the education of their children. Incidentally this will allow a reduction of governmental expenditures for education and a corresponding increase for purely peaceful military preparations. The tuition

begins with grades 8, 9 and 10. For these grades city workers will pay 200 rubles yearly, while residents of towns and villages will pay 150 rubles. Beyond these grades, especially for college students, the tuition will be 400 rubles for cities, 300 rubles for towns and villages. Art, music and theatrical schools will demand 500 rubles. This procedure is supposed to emphasize more than ever the superior care of the Soviet for its humble subjects as over against the loose, delinquent ways of plutocratic democracies. Or does it?

Our Postal Department issued (October 20) a new three-cent stamp to commemorate the seventy-fifth anniversary of the Thirteenth Amendment to our national Constitution, by which slavery was formally abolished in the United States. At present writing no details of the stamp's design have been issued, but a color scheme of black upon white would not be inappropriate. The issuance of the stamp was a complete surprise to stamp lovers. The date of issuance has no significance. Lincoln signed the Emancipation Proclamation January 1863, but the Thirteenth Amendment was not declared in force until December 18, 1865. Within recent years various colored organizations have been pressing for just this form of commemoration for their Magna Charta, and they have at last succeeded. It is curious to recall at this time that when the Emancipation Proclamation was signed by Lincoln, though some 3,120,000 slaves were declared free from their masters, approximately 830,000 were explicitly excepted from its operation in certain districts of Louisiana and elsewhere. By the time the Amendment was passed, all exceptions were abolished.

Word From Berlin (October 11) states that eight types of near beer are being tested in Munich, Halle, Hamburg, Vienna and in the Reich's Bureau of Public Health. Almost all of them are made from barley mash. Their alcoholic content ranges between 0.3 and 0.48 per cent, quite a comedown from Munich's once-famous 12 per cent beer. . . . On the same date Berlin announced that the Reich would soon be sending through freight trains to Spain to procure fruits and Spanish ore in exchange for Germany's industrial products. The trains will no longer be sealed, as was the case when France was thought still to have a measure of self-determination. . . . General Franco (October 11) became a "cousin" of Italy's king by receiving the decoration of the Great Collar of Annunciata. At least we know now that Franco has been collared. . . . Curious characters, carved on a mountain in British Columbia, 1,000 feet above the Fraser River, seem to indicate a Viking penetration of this continent even earlier than that of Erik and his son Leif. The characters are tentatively regarded as "ogam," an early form of runic writing. . . . When the German conquerors took over Strasbourg, the cultural capital of Alsace-Lorraine, they exchanged the French street names for German titles. According to the *National Zeitung* of Basle they gave the conquered populace sardonic satisfaction by substituting *Adolf Hitler Strasse* for *La Rue de l'Homme Sauvage*.



MISSSES LULU SACHS, KATHERINE BERGER AND
MISSOURA LAUSCH

Family Welfare and the Church

By Lulu B. Sachs

MRS. SMITH with her last nickel started to a near-by telephone to call us. She stopped. The Inner Mission had already done so much for her. They had made her prayer of again having her boys with her come true. They had suggested that she re-establish her home. Together they found a house and furnished it. Coal was bought and food was supplied until the relief check came. The boys got new outfits of clothing. After all this, should she call on them again? They had done enough. She went back into the house.

It was almost time for the boys to return from school. She could not bear to tell them she had nothing for them to eat. She would call the Inner Mission. Once more she got her nickel and started toward the door. Before she reached it a knock was heard. She opened the door. A friend with a basket of food stood there. Another prayer had been answered.

CASE NUMBER 2

What a contrast to the woman, a chronic beggar, who twelve years ago had made her first visit to us. She was rather well dressed and had a pleasant manner. She said her daughter and husband had died. Her epileptic son was in an institution in another state. In her suave way, after a half hour's conversation, she finally told her mission. She needed a little money on which to live until she received the check which a relative was sending her. She gave as references names of several Lutheran pastors with whom she was well acquainted, among them one who was a relative. Experience had taught us that sometimes a word, a look, or alligator tears might be the cue to insincerity. The more sympathy a person coming for help tried to arouse on the part of the listener and the more names of influential or well-known people a client had at his or her command, were warnings.

The confidential exchange was contacted. Mrs. Jones was already known to a number of social agencies. The references, too, had assisted her. The minister was not her cousin. Begging to Mrs. Jones had become a habit and she continued to "work" people, using practically the same story.

When there is not the slightest moral or spiritual response, we cannot believe our Lord would have us spend the church's money to assist those who are not willing eventually to help themselves, if possible, to an honest living. We feel about these professional beggars as perhaps our Saviour did when in His Sermon on the Mount He warned His listeners with these words, "Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves."

The Church through her Inner Mission should have a deeper seated aim in her family welfare work than solving the material, physical and moral problems of families. There are federal and state welfare organizations which care for these needs. A social worker has said that the secular work and the work of the Church have the same objective: the strengthening and enriching of the individual, which involves giving him the aids which will insure his best development. If that were the objective of the Inner Mission, there would be no need for the Church to enter the field of family welfare work or any of its other spheres of activity.

RULING PURPOSE

We must put forth every possible effort to make the family living members of the Kingdom of God. That should be the ultimate objective of all our work in the field of family welfare, whether we give a Christmas basket to a needy family, furnish milk or food for the undernourished or hungry, pay a month's rent for an evicted family, purchase a brace for a handicapped child, buy clothing for a family of children, or assist in any of the other various forms of family welfare.

The congregation has only made a start when it gave a Thanksgiving basket or any other kind of material assistance to an unchurched or non-church-going family. What a challenge to the people of our United Lutheran Church! "Ye shall be witnesses unto me in Jerusalem."

In our enthusiasm and concern to help the heathen in foreign countries we sometimes overlook our nearest unchurched and indifferent neighbors, who also need the Gospel of Jesus Christ and His saving grace. We need to make our mission to all people a reality by adding souls to the household of faith. This will not be done over night. It will mean friendly visits, sympathetic spiritual understanding and prayerful guidance, patience and, above all, the kind of zeal our Lord displayed as He went forth in the face of discouragements and criticisms to fulfill His work on earth.

The time should come when the recipients of our gifts will attend the services and activities of the church. If they do, whether they come again will largely depend not only upon the pastor but also upon the members of the congregation. With their new experience—going to church—will there be given a heartfelt right hand of fellowship by the minister and some of the members so that they will want to return to our Lord's house?

If all our congregations are not prepared to carry on an Inner Mission project in family welfare as some of our churches are, Inner Mission Month is the time to begin. The appointment of an Inner Mission Committee of laymen and laywomen, with the pastor as the advisor or chairman, is the first step. In fairness to the people with whom the committee will work—the unchurched, the non-church-going, and the needy, already members—it will be necessary not to destroy confidences. This can be carried out if the chairman, the pastor, and the visitor who calls to see the family in need plan a course of procedure whereby eventually they will be able to help themselves.

Quiet Performance

There is nothing more disheartening to a family who temporarily must accept assistance than to know that every member of an organization or congregation knows they are objects of charity. Imagine the embarrassment of Rebecca and Lillian when at a meeting the leader announced to the members of the organization that through their generosity these two teen-aged girls had each received a new dress. It was not their pride that was hurt. They needed the assurance of an awareness of belonging to the group. Instead they were being pointed out as different.

One of the many reasons, and perhaps the most le-



ONE OF THE REALITIES OF INNER MISSION WORK

gitimate, given, by our needy members—sincere in their love for their church—for not attending divine worship and the various services and activities is the fact that they cannot bring offerings of money. As already practiced in some of our churches, they, too, can take part in the offertory by giving themselves and laying upon the offering plate in their envelopes written prayers.

The Inner Mission Committee of the individual congregation soon becomes aware that there are family welfare problems which call for expert advice. The Inner Mission agency or society with its experience, trained workers, and equipment can be of valuable help to the congregation in working these out.

New in the Line

Changing economic and labor conditions resulting in unemployment, insufficient income, physical and mental collapse, poor housing, overcrowded living quarters and other unfortunate home situations have brought to the attention of family welfare agencies a type of family who have rarely, heretofore, had to ask for assistance. Canvassing every resource, they are unable to maintain

themselves. Self-respecting, but broken in spirit, as a last resort they seek help. If they secure public assistance it allows them shelter, food and milk, shoes and clothing, fuel, light and ice—the bare necessities of life.

The individual congregation, and the Inner Mission working co-operatively and dovetailing services with the Department of Public Assistance can be of invaluable help in maintaining the spiritual morale of our Lutheran families.

The gift of a sewing machine to Mrs. Stout to make over second-hand clothing so that her family may be properly clothed relieved her of many anxious moments. In addition to this she knew the church was interested.

Furnishing special shoes and carfare so that Mrs. Little could attend the clinic each week and attend her church on Sunday were big factors in her life. She knew the Church cared.

It was estimated in June 1940 that in continental United States nearly 1,400,000 general relief cases received assistance amounting to about \$32,400,000. The average amount per case expended was \$23.90.

It would be interesting to know how many persons included in the above count are active members of the Lutheran Church. Is it too much to expect the Church through congregations and its agencies to interest herself in every family welfare problem involving her active confirmed members, every unchurched needy family and every non-church-going Lutheran family? Jesus' command to Peter, "Feed my sheep," should be an incentive as well as a responsibility which every active confirmed man and woman should take upon themselves.

A GREAT COMPANY

(Continued from page 7)

board by the convention and the election of the treasurer by the executive board. The proposed budget of more than \$375,000 for each year of the coming triennium was adopted. Continued support was pledged to the India Centennial. An emergency appeal by telegram from the Board of Education in behalf of the Saskatoon Seminary was answered with a promise of \$5,000. The support of the Society was pledged to Lutheran World Action.

The following officers were elected: President, Mrs. Orville A. Sardeson, New York City; vice-president, Mrs. Oscar C. Schmidt, Philadelphia; recording secretary, Mrs. J. L. Almond, Jr., Roanoke, Va.; statistician, Mrs. H. S. Bechtolt, Chicago; treasurer, Miss A. Barbara Wiegand, Washington, D. C.; assistant treasurer, in charge of trust funds, Miss Flora Prince, Springfield, Ohio.

The following are Executive Board members, together with synods of which they are members: Mrs. Elsa King Frey, California; Mrs. E. Huenergard, Canada; Mrs. D. Burt Smith, Central Pennsylvania; Mrs. A. B. Schwartz, Iowa; Mrs. J. P. Jensen, Kansas; Mrs. Ira R. Ladd, Kentucky-Tennessee; Mrs. Merle Cain, Maryland; Mrs. George E. Swanson, Midwest; Mrs. W. Gordon Williams, Ministerium of Pennsylvania; Mrs. F. C. Wiegman, Nebraska; Mrs. L. E. Blackwelder, North Carolina; Mrs. J. H. L. Trout, Ohio; Mrs. C. W. Baker, Pittsburgh; Miss Marie Heinsohn, South Carolina; Mrs. Charles G. Aurand, West Virginia.

Among Ourselves . . .

By Margaret A. J. Irvin

Children of Chic

Two weeks ago, Mme. Elsa Schiaparelli, noted French designer and internationally known exponent of "chic," began a lecture tour of America. Her first appearance was at the Bellevue-Stratford Hotel in Philadelphia, for the benefit of the American Friends' Service Committee. A famous woman and a worthy cause—but what a combination!

I am sure we would not have needed to worry, if instruments at near-by seats of learning had recorded a series of earth tremors at the hour when the lecture was planned. It would have been only the early settlers of the city turning in their graves.

After her talk, Schiaparelli's own wardrobe was displayed. Besides numerous suits, a green and purple sports dress was shown. One evening dress had an American Beauty red jacket, topping a black wool skirt, and was worn with black fox gloves and a mammoth black fox fez! What a wardrobe for Margaret Penn!

Somehow the newspaper account of the whole affair gave me a faint sensation of nausea. I have always respected the Quakers for their insistence on simplicity and straightforwardness. For that reason I hope I am right in supposing that this Fashion Show was one of those errors of judgment which small groups are likely to commit in any organization, and which in no way reflect on the group as a whole. I should hate to think of the Society of Friends as Friends of Fashion.

Do I need to point the moral? Stop me, if you have guessed it.

We Lutherans have a matter of \$500,000 to raise, if some people are to live to see 1942. Will we have to entice money from reluctant purses by artificial means?

Are we, at heart, Children of Chic?

Meet the Shoo-fly

ONE of the least popular members of the police force is known to his fellow officers as a "shoo-fly." He is a plainclothes man, detailed to check on the uniformed members of the force. Should a policeman be caught taking a nap, smoking, taking a drink, or otherwise disregarding regulations while on his beat, it is the duty of the "shoo-fly" to report him. Nevertheless, it is not surprising that this public-spirited conduct does not endear him to the other "cops."

We have had "shoo-flies" in the church for generations without being able to label them. Now that we have found this term, we feel a certain satisfaction in expressing ourselves so accurately, and at the same time exercising true Christian restraint.

You have one or more in your congregation, unless you are remarkably fortunate. They ferret out other people's mistakes with the tenacity of a G-man and broadcast them with all the efficiency of a national hook-up.

The true "shoo-fly" finds this almost a full-time occupation. He seldom has time to give to the constructive work of the church, although he knows just how it should be done. He knows why one person is a poor

Sunday school teacher and why another is not popular in the women's group. He knows the discrepancies between people's contributions and their incomes. He knows how the pastor's sermons could be improved and which people have not been called on, and whether the organist plays too soft or too loud.

All these topics he can discuss without even touching on his favorite theme, "The Shortcomings of Modern Youth." That's where he really works up to a crescendo. He makes up in vigor what his remarks lack in originality. Indeed he gets quite excited about the matter.

To be sure, the critic who rages is a little easier to handle than the one who tells us "for our own good." While the one who passes on "what so-and-so said, because we ought to know," is the most objectionable of all.

The church, the congregation, and the individual Christian need criticism. They do not need people who accept the role of critic as their mission in life, when there is so much to be done. The church is doing a remarkably fine piece of work when you stop to consider the number of members in any one congregation who are really taking an active interest in Christianizing their community. Look at your own parish. Aren't some people worked to the breaking point, their activities scattered in an effort to keep one phase or another of the work from being neglected, while others come along for the ride? Of course! And which group is most easily moved to give advice? Of course!

Captain John Smith had the right idea when he said, "He who works, and only he who works, may eat." The church might do worse than paraphrase his rule in the slogan, "He who works, and only he who works, may criticize." The person who is devoting time and energy to the work of the church has earned the right to make suggestions. To other critics we say calmly, "Shoo-fly!"

Bordenville Directory

JUST in case you came in after the beginning of Mrs. Lathrop's "musings," here is the cast of characters.

MRS. HOWARD BENSON, president of the Ladies' Aid of the Bordenville Lutheran Church. In her early forties. Attractive and intelligent.

MRS. THOMAS GERBER, fluttery mother of one chick.

SARA GERBER, away at a Lutheran college in the East.

THE HARTMAN FAMILY, members, but not pillars, of the church. Tommy is Mark Lathrop's age.

MARY JEFFERS, aged twenty-two, crippled for two years by arthritis. Always sunny and cheerful.

MRS. JEFFERS, her mother. A truly Christian person, if a little lacking in sense of humor.

THE REV. AND MRS. JERRY LATHROP.

MARK LATHROP, their son, aged nine.

JOAN LATHROP, their daughter, aged six.

MISS MINNIE ODENBACH, kindly gossip.

MYRTLE ODENBACH, her niece, gossipy, though less kindly.

SUSAN AND HARRY STEWART. Their baby, born August 15, contracted pyloric spasms but soon recovered.

MR. WALTER MILLAND, active layman.

MRS. WALTER MILLAND, president of the Women's Missionary Society.

Musings of a Minister's Wife

Mrs. Lathrop Gives Up in Despair

MY DAY started so pleasantly I never dreamed that by the middle of the afternoon I would be suffering from a perfectly terrible feeling of inferiority.

Joan and Mark awoke as happy as a pair of healthy pups. They raced to see who would be the first one down to breakfast. Although Mark won, Joan was such a close second that they both felt good. Moreover, they had both remembered to brush their teeth and wash their faces. Quite a record in the Lathrop family.

Jerry, too, was feeling in especially high spirits, since Wednesday is his easy day until Lent begins. The routine of sending out notices, attending to correspondence, and checking up generally on the state of the parish is under control and preparations for the week-end have not yet begun to push him.

Conversation flew thick and fast. Mark was so full of plans for a super-deluxe Hallowe'en party in the cellar that we nearly overstayed our time at the breakfast table. He and Joan had just time to grab their recess cookies and run before the "five of" bell rang.

Jerry and I watched from the living room window, laughing at their haste. They really are a cute pair of youngsters. While we try to be modest in public, we indulge in a good deal of private self-congratulation. Or is that the proper term? Neither of us takes entire credit for their behavior, but we think that together we have turned out two pretty good specimens of healthy, happy childhood. It has not always been easy to be consistent in their training, either. Sometimes it means disciplining ourselves as well as the children; but we think it has been worth it, so far!

As the two small figures vanished, we turned to the business of the day. Jerry went to his study and I tackled the kitchen.

I was feeling so gay that I caught myself humming, "How high can the little birds fly? Is there a ceiling to the sky?" I have a feeling that I'm feeling higher than the birds can fly. I really did fly through my work, too.

Just as the whistles were setting up their daily competition, Mark and Joan dashed in again. Mark was still bubbling with talk. This time he held forth on the subject: "Rubber gloves and why mothers should wear them." At first I was puzzled. Finally I tumbled to the fact that he wanted a rubber glove to fill with ice for the Hallowe'en party without spending his own allowance for it. I soon laughed him out of that idea. By the time he went back to school he was convinced that money from me was out of the picture.

Meanwhile Joan was begging to know whether she and Betty could make taffy apples after school. They would put on aprons and cover the floor with newspapers. They would be very careful. All I would need to do was to make the taffy. Would I please, oh, please?

When the hubbub had died and I had waved good-bye from the front door, Jerry followed me to the kitchen. He had a paper in his hand.

"Just in case you are feeling too pleased with your-

self," he said, "ponder this during your afternoon nap. I hope it will fill you with humility."

The twinkle in his eye roused my curiosity, but I resolutely finished the dishes before dropping on the davenport to read the selection he had indicated. By that time he had gone off to make his afternoon calls.

The assignment turned out to be an account of the findings of a group of ministers' wives about their "work." My eyes opened as I began to read.

Some qualifications of chief importance for an ideal minister's wife were found to be: "Earnest Spiritual Life, Consecration, Sincerity, Love for and Interest in People, Tact, Prudence, Self-reliance, Cheerfulness, Sense of Humor, Sense of Values, Good Management, Economy, Industry, Courtesy, Neatness, and Poise."

I gasped and read on. "Though she has not had a special course of training before marriage to prepare herself for service as a minister's wife, she may by special study and practice do much to fit herself for efficient service. Studies in the Bible, Church History, Story-telling, and Leadership Training, were suggested. Attendance at church schools and assemblies, and keeping abreast of the times through church periodicals were recognized as most helpful. She should also keep posted on current events."

I stopped to digest that much. I feared that I had never given "efficient service." I began to realize how I had cheated my husband and the congregations he has served. I was almost afraid to read further.

"While her work does not parallel her husband's, it should supplement it; and she will find many ways and opportunities for service which only she can render. She can do her best work in the church organizations by helping and training others to lead. . . . She should, however, hold herself ready to fit into emergencies and substitute for others when needed."

There was more. The further I read, the worse I felt. I was indeed unworthy to be a minister's wife.

I am waiting now to tell my husband that I am ready to resign my position, just as soon as he can find a woman with all these qualifications to take my place.

Naughty Nora's Nonsense

SOME folks are good as good
can be.

They're never really bad
like me.

Yet I'd like to know, I really
should,

What do they ever do that's
good?



NAUGHTY NORA

THE hero of the Reformation was of average height and in the earlier portion of his career he was not large in girth. Thus Philip Schaff in his "History of the Christian Church" describes Luther until past middle age. It was also said of him that his will was penetrating but not powerful in timbre. He was modest in demeanor and not given to seeking recognition of superiority. The adulation paid him by contemporaries and pupils did not breed pride nor make him intolerant of the common folk for whose freedom he risked his own safety. And they understood and gave him their confidence.

Each of these characteristics goes contrary to the expectations of a present-day admirer of "the miner's son." In the monument erected to his memory at Worms in Germany, where he made his famous utterance, "Here I stand," he is the towering central figure surrounded on lower levels by contemporary leaders. By American sculptors he is represented by a figure heroic in size and often standing quite alone, as if the Reformation of the sixteenth century should be credited to him in its entirety. He was, of course, pre-eminent in his greatness in relation to lesser geniuses of his day, and sculptors use the only means at their disposal to give him the credit due him in connection with the great movement which became visible in Wittenberg in 1517 and thence spread as far as speech and print were in circulation. But what penetrated the thinking world of the times, and what continues to focus attention on this peasant's son, is neither physical height nor resonant voice.

Not Inspired

There have also been elements of exaggeration in the appraisal of his genius. He never claimed entry into any circles of divinity to which his fellow men were denied access, if they were willing to follow the paths he used. There is no mythical explanation of his rise to leadership; no marvelous visions and no prior lien upon prayer. His was beyond doubt a destiny from on high, but he never regarded himself as having apostolic authority nor any such saintship as would be needed were he to be the authority which some portions of the church carrying his name ascribe to him.

But in commenting that he was of average size and in disclaiming in his behalf any supernatural endowment or access to spiritual guidance, one must not minimize the unsurpassed influence he wielded upon his



THE LUTHER MEMORIAL AT WORMS

His Real Greatness

Martin Luther's Place in History Gained by Ideas, Not Stature

keener wonder at the dimensions of his influence. And most astonishing is the plaintive cry in this decade that once more an angel of light similar to him of the sixteenth century might arise to dispel the darkness of these discouraging days. Often we hear the civic vices current in this period which is boastful of advances in luxury and indulgence contrasted with the simplicity of former days. Oh, for another Luther! is then declaimed.

But Luther is dead. To seek his return is not only futile but silly. God does not expose His faithful servants to repetition of their work. Once they have heard His "Well done," they enter forever into the rest prepared for them. Furthermore, there is no more necessity for him to stand at Wittenberg or at Worms or at Augsburg than there is need that Columbus should rediscover San Salvador, Faraday the galvanic battery, or Roentgen the form of energy named X-ray. Each of these left to his inheritors the results of his labor.

Clearing the Light-ways

It is in order at this point in this study of Martin Luther to remark that invisibility is due to one of three causes. There is that which is due to blindness; that is, insensibility to light on the part of an observer. There is also the utter absence of light, such as the poet Byron vividly described as happening when sun and stars "grew cold" and lost their powers of radiation. But there is another phenomenon which among heavenly relationships we call an eclipse, and on smaller scales shadows. A shadow is cast when something impenetrable to light gets between an illuminant and an observer.

Truth in the world of thought and action has qualities to which the attributes of light are comparable. Truth and indeed truths are endowed with something like the radiation which is a quality of the sun and of the candle when lighted and placed upon a candlestick.

own and succeeding generations. It has been declared that the books concerning him, his times, and his doctrines are exceeded in number only by those that deal with the Bible. It can also be said that no baffling crisis has fallen since his death upon the European and North American people that did not evoke the call for another Luther. That he has no successor; that is, that contemporary or later reformers are of his kind but not of his spiritual stature merely excites

The likeness goes further: the enlightening effects of truth and truths can be obstructed so that those who would otherwise bask in wisdom and follow a course Godward fall into bewilderment and error. A reformer is one who identifies the darkness as a shadow, searches for and finds the obstacle, removes it, and gives the light free course to energize vision and make God's world visible. Luther's achievements were not creative. They were not directly reconstructive. Archbishop of Sweden Soederblom once said of the Lutheran reformation that it put windows into the thick-walled, dim structures into which Christianity built itself during the Middle Ages. Thus light was enabled to enter.

The Sense of Failure

But the Luther whose act on October 31, 1517, continues to be a date day in history was not so much a stone mason as a disappointed pilgrim. He had been misled about the effects of Christ's gospel upon his soul. The church had promised him peace and failed to produce. He might have followed contemporaries and become an infidel or an atheist. Instead he sought riddance of the obstructions that were between him and the warmth and inspiration of the truth. His search reminds one of a traveler who awakens in a deep valley and journeys eastward. At successive levels the chill of the shadows lessens: the sense of nearing the full influence of unobstructed revelation beckons more and more powerfully.

You can trace something like successive levels in this climb of the reformer. He was first conscious of the lack of warmth in himself. He had been seeking by monastic exercises to find "a good and gracious God." Later as the pastor and father confessor of worshipers in the castle church in Wittenberg, he found others in the shadows like himself. As teacher in the university he had more and closer contacts with the Bible. It supplied the light he needed. It not only illuminated his own soul, but it enabled him to locate and remove what had diluted and even quenched the power of the gospel. The word of God without the interposition of pope or council fell upon him.

Celibacy Anti-domestic

This personal satisfaction became one among several "experiences" which led Luther to see great truths of religion. We drop the comparison with light and shadows to note some of the occurrences after 1517, when he posted the theses. Undoubtedly first—after a long journey—he found the "good and gracious God" he had sought and in the process of this discovery, he reached perception of the church's true place with reference to individuals. His stand at Worms and his unforgettable appeal to Scripture and conscience were against the excesses of ecclesiasticism. Next (in 1525) his marriage served as the demonstration of the evangelical versus the monastic valuation of domestic relations that are Christian. The inflated appraisal of celibacy from which was derived a bogus fund of merit on which the church based spurious worth to certificates of indulgence and seemed to revoke the need of penitence was not in accord with God's will for man. It set up standards of conduct that led to infidelity and misapprehension of marital virtues.

The Reformation's redraft of the true boundaries of church and state was a third occurrence, whereby our

civic modernism became available. Luther was not at first greatly concerned with the effects on Germany of the flow to Italy of the products of his countrymen's labor and thrift. But for civil government there are creatively established principles, and these had been defied by the papacy or by the emperor or by the king of France as the "balance of power" shifted from one to the other. They whom we call the common people were paying two prices, one exacted by the bishops and the other by the princes. It is not necessary to accept all of Luther's ideas of statecraft or of nationalism. But whoever thinks there is no creative endowment of the human being which obtains expression in the laws, culture, and loyalty of a people has no explanation of what was despised at Versailles in 1919 and what has enabled totalitarianism in the last decade to receive the confidence of millions of persons in Europe.

What the Reformation of the sixteenth century brought to light and made acceptable were principles that either displaced those of ecclesiasticism or greatly modified them. They were not of Luther's formation any more than the gold discovered in California in 1848 was made by the man who found it and made its existence known to others. The realm of the civil power is God's provision for social order.

One Sixteenth Century Ideology

We have no patience with the reasoning that accuses the one with upsetting the tranquility of the church and the other with unbalancing the economic system of the United States. Principles and substance are what count: their discoverers are only instruments who bestow the products of their vision upon their fellow men. The Reformation was due to the uncovering, the careful examination, and the widespread employment of principles. Some of these had been lost and were found again. Others were unknown until the ideas of freedom and of human rights to the earth's resources were given means of circulation. What people are now calling an ideology was one of the fruits of that sixteenth century cultural disturbance which began with Luther's demands posted on the church door at Wittenberg.

When an ideology is a true system of principles, it is of value from one generation to another. Its continuance is a duty. The great danger of the times in which we now live lies in re-obscuring the ideas that enabled Protestantism to come into existence. Without its enterprise, without the freedom it implied and inspired, without the valuation of humanity while on earth, which it taught, the vast achievements of modern life would not have occurred. Neither the Catholicism which Luther opposed nor the totalitarianism to which post-war injustices gave birth have stimulus for the individual. Neither of them discerns that basic need of him that protects initiative. It is the ideology of Luther and his contemporaries, Calvin, Bucer, the Petris, Knox, and lesser leaders that made men and women see themselves in communion with God and equipped for stewardship of this world's values. If we become ashamed of our heritage, if we relax our hold upon it and let it slip away from our grasp and control, we are inevitably doomed to spiritual and economic servitude. Ideas which are systematized and adopted by men and women are their power for happiness. Not what we owe to Luther is our first care. What we are doing with what became available through him concerns us most of all.

Behind the Scenes

BEHIND the curtain are the players backstage. Behind the scene on the stage of life, outstanding actors are making history. We like to read the "inside story" of their lives. But just as hidden are the average people we meet from day to day. If we could draw aside the curtain of appearances, take off the mask, the camouflage of their make-believe, how different they would appear.

Could we know the real mind and heart of our associates and "friends," how startled we would be!

Not only the mind of man, but all life and energy are screened from view. Knowledge of invisible forces leads, like a mirage, into a vast unknown. And stretching on into mystery is the moral and spiritual universe; beyond which still is the Infinite Creator, God.

The Curtain Lifted

SOME curtains are lifted by the hand of science. The astronomer raises the curtain of the skies a little and we see more deeply into space. Science lifts another curtain, and the microscope reveals myriads of tiny creatures, uses other instruments and unleashes such hidden forces as steam, electricity, magnetism, and radio-activity. The artist, with magic touch, discloses new charms of beauty, music, poetry.

Some curtains are lifted by a turn of fortune or unexpected circumstances. How disillusioning, distracting, when a supposed friend is suddenly revealed as false; a character adored found unworthy! Or how enheartening, satisfying, in time of trial, need, or sorrow to find true friends and sterling characters! How unbelievable, amazing, the "inside story" of life's drama when the curtain is lifted and the lights are turned on!

The veil that hides the spiritual is drawn aside by God's own special agencies. Particularly in Nature, through instinct and reason, but mainly in special revelation, through faith, God makes known the mysteries of His Spiritual Kingdom and Moral Order. He comes Himself in intimate relationship. To Abraham He came from behind the stars, to Moses from the burning bush and fiery cloud, to the high priests from behind the veil; and to all true seers—all spiritual see-ers—He comes from the depths of Infinity in special revelation. In Love Incarnate He came to Bethlehem, but it was at Calvary on Good Friday that the Son of God opened once and for all His Way into the mysteries of the moral and spiritual universe.

This Side of the Veil

WHILE theoretically admitting that God lifts the veil through special revelation, too many confess this belief with their fingers crossed. While accepting without question the findings of science and of personal experience, a large block of nominal believers do not take seriously much that is recorded as God's unerring revelation. Like Moses on this side of Jordan, they view the promised land from afar and wait for death to bring them into their spiritual heritage. For my part, I want some of the "milk and honey" before I pass over the river of death. I want not only to get a little far-away glimpse, but to enjoy heaven here and now and serve with Jesus Christ in His Kingdom on this side the veil.

Sacred Sentences

The brutish man knoweth not; neither doth a fool understand this. *Psalm 92: 6*

Understand, ye brutish among the people: and ye fools, when will ye be wise? *Psalm 94: 8*

"Who can all sense of others' ills escape, is but a brute, at least, in human shape."—*Juvenal*.

* * *

He beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil. *Romans 13: 4*

"The great secret is whether a man shall grasp the sword by the blade, which will cut him, or by the hilt, which will do away with the hardships."

—*Norman Vincent Peale*.

* * *

Pride goeth before destruction, and a haughty spirit before a fall. *Proverbs 16: 18*

"Pride, where wit fails, steps in to our defense, and fills up all the mighty void of sense."

* * *

That ye may be strengthened with power through his Spirit in the inward man. *Ephesians 3: 16*

For the good that I would I do not; but the evil which I would not, that I do. *Romans 7: 19*

"It is not the size of the man that wins in life's battles but the size of the power in the man."

* * *

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. *Ephesians 6: 13*

"Stand, then, in His great might,
With all His strength endued,
And take, to arm you for the fight,
The panoply of God."—*Charles Wesley*.

* * *

Blessed are the pure in heart, for they shall see God. *Matthew 5: 8*

"Blest are the pure in heart,
For they shall see their God;
The secret of the Lord is theirs;
Their soul is Christ's abode."—*John Keble*.

* * *

Search me, O God, and know my heart: try me, and know my thoughts. *Psalm 139: 23*

"Make yourselves nests of pleasant thoughts—treasure houses of precious and restful thoughts—houses built without hands, for our souls to live in."—*John Ruskin*.

and Observations

The giant Goliath fell before the shepherd boy David. The Philistine land-grabbing warriors cared not how the vanquished might suffer from their war machine. They and their big Goliath misjudged the prowess and the faith of liberty-loving David. Big boys, beware of the little Davids with their slings today! This World War will be finally decided not by mere brute force but by unknown factors and spiritual resources behind the lines.

When Jesus forbade Peter to use his sword and said, "All they that take the sword shall perish with the sword," He did not criticize the government's use of arms for police and defense purposes. St. Paul made that plain when he said the civil power "is a minister of God, an avenger for wrath to him that doeth evil."

The head of a big hospital told me that many of his charity patients were formerly in comfortable circumstances but lived beyond their means and had laid nothing aside for emergencies. Their pride made them "keep up with the Joneses" until their finances crashed. This is likewise true of reckless nations which spend beyond their budget in peace or war. Look out, and look ahead!

When the bomb bursts, is the destructive force in the explosion, the speed, the gun-drive, or in the powder? It is in the explosive energy hidden within both bomb and gun. In man, that hidden power, or spiritual "dynamite," within the mind and heart is of God's special manufacture, "through His Spirit in the inward man." Be a "dynamic" Christian, God's Spirit within.

At the first Battle of Manassas the troops were about to flee when General Bee pointed to "Stonewall" Jackson and shouted, "There stands Jackson like a stone wall!" The tide of battle turned when they saw that unflinching man who dared to stand. "Here I stand! I cannot do otherwise; God help me," sounded from the firm-set lips of another hero, who turned the tide of history. Each wore the hidden "armor of God" and were "able to withstand in the evil day, and having done all, to stand."

We do not see the stars so well in the city because of other distracting lights. We cannot see and know God when our vision is distracted by the glamor of this world. Phillips Brooks said, "The hills that lift themselves highest in the darkness will first and most richly catch the glory of the rising sun." We must rise into the purity above earth-clouds and let Christ polish our heart-lenses before we can "see good" or "see God."

King David's hands had been stained with the blood of many battles, his heart saddened by damning sins and his thoughts troubled with remorseful memories when, in deep contrition, he penned his penitential Psalms. How much better to build up throughout our lives "nests of pleasant thoughts—for our souls to live in."

Spiritual Perception

THE instinct of the blind mole or the little ant may sense the presence of the tramping foot of an enemy, but only the spirit of man can know his Maker. Of this higher sense or spiritual perception by which we may know God, an editor of the former *Sunday School Times* wrote: "The New Testament often speaks of a method of knowing which is higher than sense perception, of an organ of knowledge which is finer and more sensitive than are sight and hearing. This higher organ or faculty is the spirit of man. It is that in him which allies him most closely with God, and makes him responsive to the touch of divine influences."

This capacity of man for God is alluded to by our Lord in symbolic language when he says that the man whose eye is single or healthy will himself be full of light. He refers to it when He says that "the pure in heart shall see God." The Apostle Paul says: "The natural man receiveth not the things of the Spirit of God; . . . neither can he know them, because they are spiritually discerned."

A Legend

THERE has come to my mind a legend, a thing I had half forgot,
And whether I read it or dreamed it, ah, well, it matters not.

It is said in heaven, at twilight, a great bell softly swings,
And man may listen and hearken to the wonderful music that rings,

If he puts from his heart's inner chamber all the passion,
pain, and strife,

Heartache and weary longing that throb in the pulses
of life—

If he thrust from his soul all hatred, all thoughts of
wicked things,

He can hear in the holy twilight how the bell of the
angels rings.

And I think there lies in this legend, if we open our eyes
to see,

Somewhat of an inner meaning, my friend, to you and
to me.

Let us look in our hearts and question, "Can pure
thoughts enter in

To a soul if it be already the dwelling of thoughts of
sin?"

So, then, let us ponder a little; let us look in our hearts
and see

If the twilight bell of the angels could ring for us—you
and me.

—Rose Osborne.

Lighthouse Christians

"LET your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet far over the waters its friendly light is seen by the mariner."—T. L. Cuyler.

THESE FACING PAGES PRESENT

Doctrines Persons, or Events of importance to religion.....Column 1
Sentences for each day quoted from the Bible.....Column 2
Observations drawn from the day's Scripture sentences.....Column 3
Messages of devotional value quoted from contributions.....Column 4

During the month of October they were contributed by J. William McCauley, D.D., Baltimore, Maryland.

A Critical Issue

No DOUBT the essential values of the conventions of the United Lutheran Church in America are found to the largest degree in the reports of the great administrative Boards and Agencies, and the recommendations which are offered and accepted in connection with each of them. There are some very thrilling moments during the discussion of these questions. Sometimes the personal breaks in upon the routine of proceedings, so to speak. This, for example, took place Friday forenoon, October 11, when the Board of Foreign Missions introduced to the convention men and women who had served in churches abroad and who were present either as retired missionaries or as missionaries on furlough. Occasionally some veteran servant of the church will offer a report or make an address, and the sense of indebtedness to him or to her will be registered in the faces of the delegates.

But the most intense emotions are such as grow out of special situations and special reports. For example, after the report of the Board of American Missions on Friday afternoon, October 11, the order of the day called for the report of the Commission on Relationships with the American Lutheran Church. It was known to all the delegates that this report would reach them for consideration during this convention, but no one could have anticipated the depth of feeling that was aroused in the course of the debate. Some of us who have attended all the meetings of the United Lutheran Church in America would rate emotions aroused in this discussion with such moments of the past as the adoption of a Resolution in Behalf of Organic Lutheran Unity at Savannah, or as the unusual acceptance of what is called the Washington Declaration in 1920, or those moments in the first convention when the thrill of reunion amongst Lutherans gripped those who were delegated to the Merger Convention in New York in 1918.

The time remaining to this report in the afternoon session of October 11 was insufficient, but the convention was so determined to have the issues that were involved in the report brought to a decision that they made a special order for Saturday forenoon, displacing the scheduled reports of the Parish and Church School Board and the Board of Education; that is, approximately five hours of discussion on the floor, and no one knows how many hours of discussion off the floor, were needed to bring this matter to a settlement.

Negotiations Described

The report upon which so much attention was focused was comparatively brief. It recited first of all the organization and meetings which were held by a group of men who were appointed by the President to be associated with him as the Commission of the United Lutheran Church in America on Relationships to American Lutheran Church Bodies. Its second part recited circumstances characterizing the discussions between the Commissioners of the United Lutheran Church and those of the American Lutheran Church. These conferences, the last of which was held February 13, 1939, resulted in a joint agreement of three articles which dealt with,

Deep Emotion Manifested at U. L. C. A. Convention During Discussion of Relationships to American Lutheran Church

First, Connections with societies or organizations designated in the Washington Declaration of 1920 as organizations injurious to the Christian faith.

Second, Pulpit and altar fellowship with pastors and churches of other denominations than Lutheran, and more particularly with individuals and groups that are not basically evangelistic.

Third, A definition of the Bible from the point of view of inspiration.

What the commission brought to the convention for direct action were three recommendations: The first was that the Articles of Agreement to which reference has been made should be approved. The second was the recommendation to the effect that in the resolutions submitted no alterations of the position of the United Lutheran Church as set forth in the Washington Declaration of 1920, the Savannah Resolution of 1934, or the Baltimore Declaration of 1938 was intended. The third was that the United Lutheran Church in America continue its Commission on Relationships to American Lutheran Church bodies with a view to the organic union of all our Lutheran forces in America, on the basis of our Lutheran Confessions alone.

In order that the readers of THE LUTHERAN may appreciate the sources of emotion which became evident during the hours of discussion, it is necessary to remind them that none of the questions at issue is new. For approximately a century there have been serious discussions as to the propriety of members of Christian congregations belonging to secular societies, especially to societies whose rituals contain religious ceremonies, and which thereby expose themselves to inquiry concerning their attitude toward dependence on faith in Christ as the sole ground for salvation. Almost as early as this discussion was one that dealt with the relationship of Lutheran pastors and congregations to ministers and churches of non-Lutheran principles and confessions. This is known as Pulpit and Altar Fellowship. There has been in existence in Lutheran circles since 1875 what has come to be known from the place of its origin as the Galesburg Rule, which is usually stated as "Lutheran altars for Lutheran communicants and the Lutheran pulpits for Lutheran ministers."

Authority of the Scriptures

The discussions on the authority of the Holy Scriptures might be said to go back to the period in the church's history which immediately follows the death of the last of the apostles. The transference to the written word of the verbal testimony of those who were eye witnesses and direct hearers of our Lord's teachings and ministry was the real beginning of inquiry into the relationship of Holy Scriptures to the Holy Spirit. When the Reformation established the Evangelical churches, thus terminating dependence upon the authority of Popes and General Counsels, the charge was made that Protestantism had denied itself of any final absolutely reliable source for its doctrines and practices. In our Lutheran Church answer was made to this charge

in our Formula of Concord, in which one reads that the source by which all doctrine shall be judged and all teachers guided is the canonical Scriptures of the Old and New Testament. A century later an even more definite declaration was called forth by attacks upon the evangelical churches, and what has commonly been called "the verbal theory of inspiration" came into existence. It was Protestantism's answer to the charge that in denying acceptance of the hierarchy, and particularly of the pope, it had severed its connection with the Holy Spirit.

Definitions Difficult

However, so mystical is the operation of the Holy Ghost that there has been difficulty in determining just what inspiration consists of. The fact is, there have been among Lutheran teachers (we draw this assertion from statements by Dr. Knubel) two positions bearing upon one's conception of inspiration. One of these is that the testimony of the spirit of the believer is a reaction by which he confirms his acceptance of the authority of his Bible, but equally authoritative for others is the fact that the use of the Bible elicits a responsive testimony from the soul of the believer as he enters confidently into communion with his Lord and has the assurance of his salvation.

It may be said the second time that none of the questions at issue was new in this country; however, the tremendous responsibilities which all Lutherans in the United States and Canada have been compelled to face during recent years have uncovered, so to speak, the need of co-operative action. What at one time might have been looked upon as a question for debate has become determinative of policies of action. Ten years ago groups of laymen all over the country began asking that the churches should have closer relationships with each other. In 1933, and in the early part of 1934, this desire crystallized into memorials which were adopted by synods and districts of general Lutheran bodies. The United Lutheran Church meeting in Savannah in 1934 had a definite appeal from constituent synods to authorize and empower the president of the United Lutheran Church to invite conferences with the other Lutheran bodies. President Knubel did so, and among the General Bodies that responded to his invitation was the American Lutheran Church. Thus the situation with which the three recommendations above referred to deal came into being.

All or None

The discussion began with the Rev. Dr. Henry Bagger's presentation of the development of the Articles proposed for adoption. Dr. Bagger, as secretary of the Commission, spoke very frankly concerning the meetings that had taken place between the two groups of representatives, and insisted that the action must be taken upon the articles as a whole—they could not be amended nor could they be adopted in part. He defended this position by indicating that there were other parties to this discussion, namely, the delegates of the American Lutheran Church, who would receive it on October 16 or 17. It had been agreed that twenty minutes should be assigned to five-minute speeches in defense of the recommendations; twenty minutes allotted to those opposed to their acceptance and then twenty minutes to general discussion. It was decided that there should be no motions before the convention, but that those desir-

ing to speak should rise and obtain the recognition of the chair.

There was noticeable reluctance on the part of the members of the convention to give expression to their views, not because there was any lack of convictions on the situation, but because of the fear that we might be at the threshold of a serious division of conviction upon the subjects involved. Perhaps you who have not attended important ecclesiastical conventions, and you who are inclined to scoff at the significance of doctrinal adherence would be amazed to observe the great importance which men attach to the principles of their religion and the implications therein. We have already indicated that the problems before the convention were such as had caused difference of agreement for decades and for centuries—at Omaha a kind of specter from the past—a Banquo's ghost that would not down—threw a chill over the convention. As has already been learned, when the time of adjournment arrived the desire to make a motion for or against the adoption of the resolution had not made itself evident. The session was adjourned to the following morning with the petition that the President, who was the chairman of the Commission of the United Lutheran Church in America, should supplement the remarks which had been made by Dr. Bagger.

Importance Felt

Groups of delegates discussed the situation in the rooms and lobby of the hotel. The editor of *THE LUTHERAN* sat in with a small group that happened to be together just before midnight. A representative of another Lutheran body who was fearful that an adverse decision would be reached remarked to a co-worker, "My heart is heavy with reference to this decision." Another keen-minded observer of Lutheran affairs said, "If no agreement can be reached on this matter, its effects will be terribly divisive of American Lutheranism at a time when the greatest possible degree of unity is required."

In the morning the convention opened, and early in the session the representative of the American Lutheran Church was introduced. He was the Rev. Dr. G. C. Gast of Columbus, Ohio. His address was one that was somewhat comforting, but in the main it left the United Lutheran Church in America's representatives still under a pall of uncertainty. Then President Knubel indicated to the convention that if they desired him to speak he had made up his mind to accede to the convention's request. There was no doubt of the widespread desire that he should speak.

Connections of the Resolutions

He delivered before the convention what was undoubtedly the most impressive speech in the course of the debate that he has ever been heard to make on the floor of a convention. He became critical of the convention's attitude toward their Commission. He indicated that the Commission had come to the convention as to a parent in 1936 at Columbus and in 1938 at Baltimore, and in both instances it had been continued, and at Baltimore the vote for continuation was in view of the discussion of the articles presented in the report of October 12. Thence he passed to a discussion of the

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ACROSS THE DESK

By no means too often the editorial routine is interrupted by callers and we thus have the privileges of direct conversation with fellow Lutherans. Of course we could not do without the information received by mail, but we continue to find personal interviews of superior satisfaction. Uncle Sam can carry a lot of knowledge quickly, cheaply, and conveniently, but no one can put personality into an envelope and ship it across the continent.

Occasionally we have the privilege of meeting groups of interested workers from near-by localities. Catechetical classes are most numerous among them. Far-seeing pastors procure the use of automobiles or busses and make a tour of the church institutions of our city. Saturday is usually the day selected: there is no school to interfere and young people greatly enjoy a trip.

Recently a company of thirty-four women who are active members of the missionary societies of four or five congregations paused for a brief listening period in the office of *THE LUTHERAN*. In days that are now almost a decade past, we came into possession of considerable information about the early days of the Board of Publication, being its secretary for its first twelve years of U. L. C. A. administration. We like to talk about the beginning and progress of a business enterprise that supplies literature to a great church.

In the same building are offices of the Ministerium of Pennsylvania, of the Women's Missionary Society, of the U. L. C. A. Pension Board, of the superintendent of the missionary enterprises of the Central Pennsylvania Synod, of the editors of periodicals, of the Parish and Church School Board, of the Luther League of America, of the Secretary for Promotion, and the large stock rooms and book store of the Board of Publication. There is a chapel which has been arranged on the fifth floor and furnished completely for worship. A brief service is held here every Wednesday at 11.45 for those desiring to attend and participate. There is an impressive group of centers of church activity in the Muhlenberg Building in Philadelphia, which we who work there greatly enjoy describing to interested callers.

SPECIAL FOR NOVEMBER 10

By action of the Omaha convention at its second session on October 10, this year's November 10 is recommended to congregations as a Day of Prayer "in behalf of a righteous world peace, the welfare, peace, and security of the church, and also for our suffering brethren and for their work in the kingdom at home and abroad." Two immediately preceding paragraphs were also adopted. They read:

"Whereas, the terrible realities of war are now casting their blighting shadows upon the whole world, destroying the finest values of life, retarding the upward progress of civilization, hindering the expansion of God's Kingdom, and from which many millions of our Lutheran brethren are suffering and their support of the Kingdom at home and abroad is seriously affected or made of non-effect, be it

"Resolved, That all our people be urged continually to humble themselves, to confess their sins and shortcomings and to turn to God in faith and penitence, knowing that he is merciful and long-suffering toward the humble and contrite heart, and with the assurance that He alone

is able to bring order out of this world-wide chaos, and to bring peace and concord again to nations and to human hearts."

It is in order to comment that the paragraphs above quoted were unanimously adopted at the first opportunity for introducing resolutions of their content. There is a Committee on Reference and Counsel which had first place in the order of business at each afternoon session. These were part of its first report.

Despite the fact that Lutherans have been a considerable portion of the citizens of the North American continent for more than two centuries and that its members have participated in the development and defense of the governments of the United States and Canada, we still hear of uninformed people who deem ours a foreign church. Let it be understood that the recommendation for prayers at every altar on November 10 was not adopted at Omaha to demonstrate our loyalty as citizens. We feel desperately the need of divine grace in these troublous times.

A CIVIC OBLIGATION

THE LUTHERAN does not have among its obligations that of giving advice to its readers concerning the party or the persons for whom they should vote on November 5. We do deem it in order, however, to point to principles and duties incumbent upon citizens of the United States.

The first of these is the requirement of our system of government that all who are eligible to vote should do so. The party platform and the candidates receiving the largest number of votes determine the nation's policies of government and the citizens entrusted with civil authority. As long as the decision thus reached is truly that of a majority of the citizens of the nation, the form of government under which our institutions have developed continues. But if a minority of the people do the voting, the quality of democracy has been lost.

People should seek information, but they should not permit dictation in marking their ballots. With the press, the radio, and to some extent the candidates for office writing and speaking about an election, the equipment preparatory to entering the voting booth is sufficient, if it has been used. Folk who somewhat boastfully disclaim any knowledge of the issues among which they select one or more for approval are as dangerous to the comfort and stability of a republican form of government as is the easy agent of boss rule. Something resembling the truancy regulations which are applied to school children might with propriety be used for the indifferent voter.

One hears and reads that democracy is a failure on the Western Hemisphere. When we have heard that view expressed, we have seen that it came from a small class who had the presumed advantage of education or social position or success in business. No American citizen should submit to such a reflection on his capacity for maintaining democracy as his form of government. It is the greatest insult to his intelligence that can be inflicted in the sphere of public order. It justifies class authority and, pushed to limit, it calls for autocracy.

It all adds up to the duty of Americans to vote on November 5 after study of what is before them that their ballots will settle.

In Esteemed Remembrance

FOUR pages of the Bulletin for the convention were devoted to listing the names, date and place of birth, the date of ordination and synod performing the rite, the date and place of death, the age and place of burial, and the years of service.

The names of 154 ministers, eleven laymen, seven laywomen, and four deaconesses are given: the list will appear in the Minutes of the twelfth convention. Among them the eldest was Jacob H. Culler, D.D., of the Ohio Synod, whose age at death was ninety-three. The Rev. Conrad O. C. F. Schroeder, who died at Pembroke, Canada, aged ninety-one, was second. John E. Duerschner, born 1859, ordained 1879, died 1939, was in service sixty years. Jacob W. Kapp of Cincinnati was at work fifty-six years, and V. A. M. Mortensen, Brooklyn, N. Y., fifty-eight.

On Saturday morning, October 12, a deeply impressive Memorial Service was conducted by the convention, and the report of Necrologist James F. Lambert, D.D., received for entry upon the minutes of the Church.

A Critical Issue

(Continued from page 19)

relationships between this report and the subscription to the series of articles that were presented at Washington in 1920, when circumstances required the United Lutheran Church to record its views with reference to two of the three matters that were again under discussion; that is, the connections with non-ecclesiastical societies and pulpit and altar fellowship. He declared that the resolutions of 1940 were historically traceable to the action at Washington. He urged that refusal to accept them was a rebuke to the past. He considered that it was out of accord with the needs of the present, and he warned dealing with the problems of the future into which co-operation to such a large degree had already been agreed upon would probably be interrupted.

As his discourse proceeded the atmosphere of the convention became more and more tense. There are many pairs of glasses through which the delegates to United Lutheran Church in America conventions look forward toward the man on the platform—it was observed that handkerchiefs were in frequent use. When the President sat down, the delegates rose to their feet to indicate at least the high regard in which they held him, and probably because they were no longer in doubt as to how they would vote. There was some further discussion, and motions were made to determine the method of handling the resolutions. It was not long, however, until the cry “question,” “question,” became a controlling influence over the proceedings.

Recommendation Three, which continued the Commission, was first adopted unanimously. Recommendation One, which dealt with organizations injurious to the Church's faith, was next approved by a substantial majority, but not unanimously. Practically the same division was recorded when Resolution Two, which dealt with indiscriminate Pulpit and Altar Fellowship,

was voted upon and carried. These Recommendations and the Articles of Agreement of which they dispose are quoted below.

RECOMMENDATIONS

1. We recommend that The United Lutheran Church in America, in convention assembled, approve the three Articles of Agreement with the American Lutheran Church submitted with this report, believing that, when similarly approved by that body, they will lead to full pulpit and altar fellowship between us.

2. We recommend that The United Lutheran Church in America approve in principle the considerations set forth in the second section of this report, herewith recording its understanding that the three Articles of Agreement herewith submitted do not in any wise alter the fundamental positions of The United Lutheran Church in America and that they are not contrary to or contradictory of the positions set forth in the Washington Declaration of 1920, the Savannah Resolutions of 1934, or the Baltimore Declaration of 1938.

3. We recommend that The United Lutheran Church in America continue its Commission on Relationships to American Lutheran Church Bodies with a view to the organic union of all our Lutheran forces in America, on the basis of our Lutheran Confessions alone.

ARTICLES OF AGREEMENT

I. That all persons affiliated with any of the societies or organizations designated in the Washington Declaration of the U. L. C. A. as “organizations injurious to the Christian faith,” should sever their connections with such society or organization and shall be so admonished; and members of our churches not now affiliated with such organizations shall be warned against such affiliation. Especially shall the shepherds of the flock be admonished to refuse adherence and support to such organizations.

II. That pastors and congregations shall not practice indiscriminate pulpit and altar fellowship with pastors and churches of other denominations, whereby doctrinal differences are ignored or virtually made matters of indifference. Especially shall no religious fellowship whatsoever be practiced with such individuals and groups as are not basically evangelical.

III. 1. The Bible (that is, the canonical books of the Old and New Testaments) is primarily not a code of doctrines, still less a code of morals, but the history of God's revelation, for the salvation of mankind, and of man's reaction to it. It preserves for all generations and presents, ever anew, this revelation of God, which culminated and centers in Christ, the Crucified and Risen One. It is itself the Word of God. His permanent revelation, aside from which, until Christ's return in glory, no other is to be expected.

2. The Bible consists of a number of separate books, written at various times, on various occasions, and for various purposes. Their authors were living, thinking personalities, each endowed by the Creator with an individuality of his own, and each having his peculiar style, his own manner of presentation, even at times using such sources of information as were at hand.

Nevertheless, by virtue of a unique operation of the Holy Spirit (II Tim. 3:16; II Peter 1:21) by which He supplied to the Holy Writers content and fitting word (II Peter 1:21; I Cor. 2:12,13) the separate books of the Bible are related to one another, and, taken together, constitute a complete, errorless, unbreakable whole of which Christ is the center (John 10:35). They are rightly called the Word of God. This unique operation of the Holy Spirit upon the writers is named inspiration. We do not venture to define its mode, or manner, but accept it as a fact.

3. Believing, therefore, that the Bible came into existence by this unique co-operation of the Holy Spirit and the human writers, we accept it (as a whole and in all its parts) as the permanent divine revelation, as the Word of God, the only source, rule, and norm for faith and life, and as the ever fresh and inexhaustible fountain of all comfort, strength, wisdom, and guidance for all mankind.

The above Recommendations bearing on the Articles of Agreement were adopted at the session on Saturday morning, October 12. At the closing session on October 16, permission was given to enter upon the Minutes of the convention

First, the dissent of three members of the Commission: Drs. Henry H. Bagger, Paul H. Krauss, and E. Clarence Miller, who accompanied their request with an explanatory statement.

Second, a resolution of dissent signed by seventy members of the convention elected by the Central Pennsylvania Synod, which was presented by Dr. M. R. Hamsher and accepted for entry in the Minutes.

From a reliable source THE LUTHERAN has learned that the American Lutheran Church in convention assembled in Detroit, Mich., “accepted the Pittsburgh agreement,” recommended meetings of American and United Lutheran pastors for discussion, and authorized the appointment of a Committee on Fellowship. Pulpit and altar fellowship remain unaccepted.

The Golden Rule

Jesus Tells Christians What He Expects of Them

By D. BURT SMITH

Luke 6: 27-38. The Sunday School Lesson for November 10

OUT of a bitter controversy with the Pharisees came Jesus' statement of the Golden Rule. These Pharisees were good watchers when they were looking for a chance to upset Jesus' plans. They tried to discover some means of discounting His teachings, repudiating His practices, or alienating His followers. They posed as strict adherents of the letter of the law, and used their manner of life as a criterion for passing judgment on all who did differently. The normal fruit of their attitude was to treat Jesus contemptibly. Though He had not harmed them, but had tried to help them, they spared no effort to hinder and harm Him. They were as far from the Golden Rule in relation to Him as they could possibly be. They attempted self-defense for their iniquitous treatment of Him by claiming immunity from criticism, because of their meticulous observance of each law.

Jesus wanted to safeguard His disciples from such erroneous applications of rules. He did not propose for them to be slaves to legalism, but to be served by laws. The rules of His kingdom were not to be regarded as deliberate deprivations, but as intentional blessings. What Jesus expects of Christians is that they imitate Him in the matter of being examples for others to follow. They are to show others how Christians should live by living that way themselves. This is what the Golden Rule means—be convinced of what Jesus expects of us, and demonstrate that we are doing our best to come up to His expectation.

"I Say"

The authority of Jesus—this is what Christians must recognize as final. The word of Jesus—this Christians must take as the rule of life. All who heard His, "I say," could find no excuse for not taking His words seriously, and diligently living by them. Jesus spoke to persons who had been taught that selfishness is not to be condemned as long as it brings what is most desired and can be defended by showing that others are not equally deserving. Pharisees had this erroneous notion of themselves and their relation to others. They hated enemies and planned to return blow for blow, to excuse uncharitableness by claiming that others were underserving.

Jesus faced all this and dared have His "say," even though He knew how He antagonized the Pharisees and

started active antagonism against Himself. He walked away from the traditional interpretations, which departed from the spirit of the Law and set up a false standard for life. He stood alone saying what He knew was basic to the life that was soon to be regarded as Christian. He cited phases of practical manifestation of His teaching, and summed it all up in the Golden Rule. That was laying obligation on each believer to show the world by personal example how Jesus expects people to live so as to have His approval and be a blessing.

"If Ye"

Again Jesus reviewed common practices that He disapproved. It was no test of character to stand by the old ways of life, such as giving love where we are already being loved, doing good to those who have first put us in their debt, lending to those who will return to us far more than they receive from us. Anyone approaching decency does that; it takes no instruction in righteousness and Christian ethics to give as we get, to balance accounts by being sure never to err on the side of generosity. Jesus said that sinners have at least that much to their credit.

Jesus expects more of Christians. He has a positive plan for them. He enjoins them to love and do good and lend even to enemies. This is a severe

THINK OF THESE

How we heed and use the Word of God determines how well and how far we advance in Christian living.

Jesus observed critically in order to advise constructively; His words provide the help we need.

To do good for pay is not the Christian way; Christians find their pay in the doing.

We are to blame if God cannot do much for us; He wants to give to us abundantly, but must keep equations balanced.

DAILY BIBLE READINGS

November 4 to 10

M. Design for Living. Luke 6: 20-26.
T. Non-resistance. Luke 6: 27-30.
W. Ministering Love. Luke 6: 31-35.
Th. Mercy's Reward. Luke 6: 36-38.
F. Motes and Beams. Luke 6: 39-42.
Sat. Roots and Fruits. Luke 6: 43-45.
S. Building Securely. Luke 6: 46-49.

test. It is putting the Golden Rule forward as a law of living. The reward for such conduct may not be apparent; worldly returns may be scant and slow in coming. To Christians Jesus promises a great reward—to be divinely designated as "the children of the Highest."

"Be Ye"

Jesus supposed an undesirable state of living on the part of His hearers by His, "I say," and then became hortatory, putting before them a better and possible course in His, "Be ye." He asks for an expression of genuine Christianity, as we would term it, in all our dealings with people. The Christian is to be merciful, to withhold judgment which he is not competent to make, to exercise forgiveness if he wants to be forgiven by God, to exemplify honest measurement in all business exchanges.

The Golden Rule is not an intolerable, impracticable declaration of a dictator that binds people to a way of living that is unreasonable, unnecessary, and unproductive of good for anybody. As Jesus gave it, this rule standardizes Christian conduct, not in a strait-jacket fashion, but in the manner of enriching privilege.

THE CHURCH SCHOOL BIBLE

BIBLES in the school for every pupil who can read—why not? There must be some reason for not providing them, or else some schools are not measuring up to what is expected of them. At a conference of an interdenominational group of Sunday school teachers and leaders a Bible was asked for. The conference was being held in a large church, apparently meeting every need architecturally and in furnishing. However, after a rather prolonged hunt, the only Bible to be found was the big pulpit Bible.

Probably the school Bible never is rated as high in importance as is the home Bible. No one could expect it to have as much use or do as much good as the home Bible. But it has a place and should be available. Teachers should demand them and pupils should use them—these school Bibles.

It is one thing for a board of the church, or church school leaders, to stress the necessity of school Bibles and to build lessons in such ways as to make them indispensable, but it is something entirely different, though equally vital, for provision to be made to have these school Bibles.

We attribute great power to the Bible, but Bibles will never get to schools unless somebody sees to it that they are ordered and paid for.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

A GOOD STEWARD— Knows How to Use Money

Matthew 25: 14-30

A STEWARD in Bible times was the manager of an estate for an absentee owner. A good steward managed the estate unselfishly for the good of the owner. A Christian steward believes that all he possesses and all he is belongs to God, by right of creation, and by right of redemption through Christ.

What is money?

Money is an extension of self. It is a token received for the investment of so much talent, time and energy. Giving money is giving a part of life.

Is money an evil?

By our definition this question is answered. John Gass in "United Stewardship" writes: "Let no man call money 'filthy lucre.' It is filthy lucre only when we stain it by our greed. It is, if we will make it so, the almighty dollar—a golden token of the brotherhood of man, winged courier of the Master, His messenger, His evangel, commissioned and blessed for His eternal service."

I Timothy 6: 10 may give us some difficulty because of the translation to which we are accustomed—"For the love of money is the root of all evil." Even in this translation it is the love of money, not the money itself, that is productive of evil. The American Revised Version reads, "For the love of money is a root of all kinds of evil." Paul was giving a fair warning to his young friend Timothy, against the love of money. Certainly it figures in a great many of the sins of humanity.

Is money a temptation?

Need that question be answered? All about us we see the evidences. We may evade the question by saying that it is the things money will buy for which men will sell their souls. But essentially it is one of the greatest temptations in modern life. The love of money was a constant temptation to Judas. It led him first to petty pilfering from the little treasury of the Twelve. It shut his heart to the beautiful and the spiritual. It made possible the hypocritical outburst at the breaking of the alabaster box and the anointing of Jesus' feet. It was not love of the poor but love of money that made him blind and hard in his judgments. Finally it was thirty

pieces of silver that persuaded him to sell his Master.

Ananias and Sapphira offer another tragedy due to the love of money. Read the story in Acts 4: 32-37 and 5: 1-11. In the Old Testament read the stories of Achan (Joshua 7: 1-26), and of Gehazi (II Kings 5: 1-27).

Is covetousness a deadly sin?

Covetousness is a more inclusive word than money-loving. To covet means to desire what we have no right to have.

Covetousness is so deadly a sin that it is included in the Ten Commandments. In the New Testament covetousness is listed with fornication, envy, murder and the like. Read Romans 1: 29. What we find in God's Word we may also observe in the world about us. Every day the newspaper records the story of covetousness. Practically every crime imaginable can be traced to covetousness as one of its roots.

What is proportionate giving?

In Bible times a tenth of the income was to be given to the work and worship of the Lord. The first fruits of harvest were also to be sacrificed. The principle involved is that a definite part or proportion of income be given as a sacrifice to Christ. Thousands of Christians practice the tithe, not as an arbitrary law, but as an expression of love. Experience of Christians everywhere proves that those who lay aside for the Lord a definite proportion of their income are more regular, more generous, and happier in their giving.

The envelope system in use in most of our churches is an encouragement to regular giving. But the sum of all the weekly gifts of all the members of the church would be a very small part of the tenth prescribed for the Jews. Some church members object to making any pledge to the church, in spite of the fact that a church pledge can always be changed with changing circumstances. The Jews with their tenth demanded under their law put to shame the Christians, who are free to permit their love for Christ to measure their gifts. If Judaism ought to devote a tenth to God, Christianity ought to begin there as a minimum.

Should those who have debts wait till their debts are paid before giving to the Lord's work?

The work of the Lord is a preferred debt. Why be so considerate of the

man who has lent money and at the same time forget Him Who has redeemed our souls? In practice the man who gives generously to the Lord usually finds a way to pay his debts. People do not really become poorer by what they give in the offering plates.

Since parents are providing for children and young folks, ought they do the giving for them?

Children have nickles and dimes daily for luxuries. They should learn to give from their allowance of spending money. Only the child who handles no money should be excused from giving. Indeed, young folks should be taught proportionate giving. They should learn early in life that it is the amount we give in proportion to our ability that really measures giving.

How do we spend our money?

\$200 per year per person in America goes for luxuries and pleasures. 50 cents per year per person is given for all religious purposes. For each dollar given the church we spend \$8 for motor upkeep; \$4 for motion pictures; \$4 for beauty treatments and supplies; \$2 for candy; and for jewelry we spend over \$1,000,000,000 annually.

We spend \$15,000,000 for chewing gum and \$8,000,000 for foreign missions. \$500,000 is sorely needed from our Lutheran people for the relief of our orphaned foreign missions. Will we answer that call as we are able?

A Creed for the Good Steward

"I believe that God is the Creator and hence the only Owner of all life and of all things.

"That I am His steward and must account for all that I am and have.

"That God requires the First Fruits of income as the earnest of the whole life, to be dedicated to Him and offered in weekly worship.

"That all the rest—what is spent and what is saved together with time, talent and strength—are to be administered for the glory of God and the service of mankind.

"That the controlling motive of my life as God's steward must be His law of love."—*The Fellowship of Stewardship Creed.*

* * * *

TO LEADERS: Topic date, November 10. A little pamphlet distributed by the Laymen's Movement, "Let's Talk About Stewardship," has been used freely in preparing this page. Next, "A Good Steward Lives to Serve."

Across China's War Country

Esther Tappert*, American Missionary and Teacher, Describes Trip
From Chungking to Coast

Dear Friends:

TONIGHT, August 17, the thirty-seventh night since we left Chungking, Szechuan, we are off the coast of China somewhere between Wenchow and Ningpo. There have been days of adventure, days of tedious waiting, days of danger. We have traveled by truck, by bus, by launch, by ferry, by sampan, by ricksha, and on foot about two thousand miles overland from west to east, through unoccupied territory all the way to the coast.

What evidences did we see of the war? In Szechuan and Kweichow soldiers marching, marching, marching; afterwards almost none. In all the larger cities there were the usual signs of bombing, some only a day old, chiefly in business streets, orphanage, mission stations, hospitals, schools, fields, wharves—undefended cities. On the other hand, we drove for hundreds of kilometers between cities where the peasant life of the country went on in its customary peaceful way. Three times we were in the midst of bombings—in Kinhua, where we took refuge under a rose arbor; in Wenchow, where I saw the bombs released from the planes; in Kuaotou. More often there were air alarms; but the planes did not come. Along the coast the blockade is stringent.

Discouraging Delays

Who were my companions and what our mode of travel? Only one who started with me from Chungking continued to the coast. The journey from Chungking to Kinhua was made in two mission trucks, a Dodge and a Fargo. We carried for various distances loads of salt, mail, Red Cross supplies, gasoline, trunks, and Chinese passengers. The long delays, eleven days at Kweiyang and seven at Kengyang, however, discouraged all but through passengers. News of the closing of the Burma road—but more directly blockade of the ports of Ningpo, Wenchow, Foochow, and Swatow—all but stopped the expedition as near its beginning as Kweiyang. However, a not too discouraging telegram from Shanghai gave the leader of the party heart to go on. After a fruitless wait for cargo at Hengyang we went on without a load, but accompanied by a China Travel Service representative and a few passengers. At Kinhua the leader of the expedition decided against taking

the trucks any farther and the original coalition of three Americans broke up; the student journalist, Red Cross truck driver, world traveler of twenty-one years of age and I making our way together to the coast.

What of the road and its adventures? Getting our drums filled with gasoline for successive stages of the journey was a major problem. For some of it we paid \$25 a gallon. Alcohol mixed with ether served as a substitute part of the way, but afforded less power on the hills. Engine trouble, flat tires, carburetor trouble, lack of motor oil caused occasional delays. Roads, on the whole—though gravel or stone-surfaced—were good.

Stream Crossings

Ten times we were ferried across streams; at least three times we crossed pontoon bridges. In many places good bridges have replaced former ferries. Everywhere there was improvement over 1937, as ferries are now assumed to be a means of conveyance to cross rivers and not a monopoly for the profit of the ferrymen.

Food along the way was not too plentiful. We ate Chinese food when we could get it, but since one of our number was a vegetarian and another did not relish the food, I fared less well than when I traveled in the company of Chinese alone. In between times powdered milk and Mr. C's box of supplies containing granola, cookies, and tinned fruit pieced out a meal. Peaches, plums, watermelons, and hard Chinese pears were available in rotation in the larger cities.

The scenery never failed to interest, whether we were roaring up the hills of Kweichow over roads winding unceasingly between mountain wall and precipice, or racing over a straight speedway between rice paddies or along a tree-lined avenue, or rolling around among the foothills. In one stretch of 131 kilometers in Kiangsi we crossed 133 bridges, not counting the many narrow ones only two or three planks wide. In this same region we drove over flooded roads marked only by a double row of willow trees in what seemed a wide lake. In the second of these we met a stalled truck, and since the road was too narrow to pass it, we matched bumpers and pushed the truck back to dry land. Everywhere my thoughts had an undertone of regret that I was leaving these scenes and this loved country without any hope of returning.

The nights were as varied as the

days. Often we drove in the evening and late into the night for coolness and to avoid air raids. Four nights I spent sleeping in the truck or on my cot beside the road; six nights I slept (or sometimes stayed awake battling "creatures") in Chinese hotels; twenty-three nights we spent in homes of missionaries; and four nights we slept on board an Italian steamer anchored in the middle of the river at Kuaotou (south of Wenchow).

From Kinhua, where we left the trucks, the really picturesque part of the journey began. Our first companions were a busload of Chinese fellow travelers. Our bus stopped for engine repairs just outside of Yung Kang, and most of the passengers scattered into the fields as the siren sounded an air alarm. Blowing the horn brought a few back, and after repeated efforts we pushed the bus several hundred feet and started the engine and proceeded. After a change of buses and a winding road between rock and stream, we left the road for the river and were rowed downstream in a round-bottomed sampan for the rest of the afternoon. Rice and vegetables, cooked on the boat and served on a keg for table under a bamboo matting for roof, made the main meal of the day.

The night we spent at a new Chinese hotel overlooking the river. We bought soapstone ornaments in the village and feasted on ripe red watermelon in the hotel.

Mission Hospitality

A morning in a rowboat, three hours' wait at a village beside the river for the tide to come up, and then several hours' ride downstream behind a launch with eleven boats in tow brought us at the end of another day to Wenchow, another strange city. We were hospitably received at the English Methodist Mission, but given no encouragement as to steamers for Shanghai. After two nights, however, we started for Kuaotou, farther south, in the hope of getting aboard an Italian ship reported to be in the harbor. By launch and sampan we followed a series of canals, with several portages for ourselves and baggage, under a clouded moon and early morning sunlight until we reached the river port of Kuaotou. This part of the journey was made in the company of four Catholic fathers (Canadian).

Bombing Encountered

The village afforded no suitable hotel; so by appeal to the military authorities we secured a temporary permit to go on board the *S. S. Sandro Sandri*. For three nights we waited while the cargo of tobacco, bolts of cloth, and cotton yarn were unloaded. A scheduled delay of five to ten days for reloading was cut short by a severe

* Miss Tappert is the niece of the editor of the *Lutherischer Herald*, Dr. C. R. Tappert. She taught in Nanking prior to the Japanese capture of that city. Ed.

bombing carried out by seaplanes on August 16, the day after the unloading was completed. More than twenty bombs were dropped individually in about an hour's time (not fifties or hundreds in a few seconds as in Chungking) on both banks of the river while we crouched below decks and the planes power-dived until they nearly touched the ship. Customs House and warehouses along both shores burned for hours and shops and homes in the village were destroyed, but most of the unloaded cargo was saved. In fear of a return of the bombing planes and while fires crackled and falling walls re-echoed, we awaited the promised passports and military permits and ship's clearance papers. The captain waited for neither cargo nor food supplies. This morning we sailed the remaining five miles to the open sea. Tonight, without any fruit or vegetables on board and with insufficient water, we are held, somewhere off the coast about thirty-six hours' run from Shanghai, by Japanese warships. If this is mailed, you will know that we finally reached Shanghai.

ESTHER E. TAPPERT.

THE LAYMEN ENTERTAIN

(Continued from page 8)

with what was beginning to be recognized as the theme of this meeting, namely, evangelistic representation. He closed his address by relating a striking incident in the history of Iceland. He said: "Christianity was first adopted in the year 1000. At the time of its acceptance there were two groups on the island, one heathen and one Christian. They had adopted democracy as their form of government in 930, and they were accustomed to voting upon questions at issue. In this particular crisis they agreed to leave the decision to one of their highly respected men who was himself a pagan. He thought over the claims of Christianity and of paganism for three days, and then reached a decision which was adopted by his countrymen. Christianity has remained the religion of the island ever since, and since 1560 the Lutheran Church has functioned with little opposition."

Mr. Alvin H. Schaediger, president of the Luther League, brought greetings from the youth of the Church who have manifested their allegiance to the faith and the Church by a church-wide series of meetings for youth. When the schedule of these gatherings is completed, 225 will have been held and all the synods of the U. L. C. A. covered. Mr. Schaediger, who served as leader in eight of these meetings, greatly encouraged the convention delegates by

assuring them of the loyalty and co-operation of the Church's youth.

Mr. Belding B. Slifer followed Dr. Olafson. He spoke on "Giants or Grasshoppers," and by selecting the topic he justified reciting experiences which he had had through many years of activity in the Church with laymen and pastors. He referred to difficulties that have been encountered when the Church sought to introduce regular giving through Duplex envelopes and through visiting the members of the congregation annually. He first directed his remarks to members of church councils who have publicly promised they would perform the duties of that important office "by the help of God." He suggested that a good many of the laity have never given enough thought to the obligations they assume, to be intelligently convinced of what the Church does and should do. With reference to a certain situation where the pastor was the obstacle to fruitful stewardship Mr. Slifer said in reply to a question put to him, "I'd get a new pastor." And he used the converse for some other congregation, "I'd get a new church council." Said he, "If we fulfill our promises, there will be no question as to the victory of faith over the world."

The Last Layman

The final address of the evening was made by Paul H. Roth, D.D., president of the Northwestern Seminary in Minneapolis, Minn. Toastmaster Tellegen shared with the assembly some data he had obtained with reference to the Roth family in America. Said he: "Since 1756 there has been a clergyman of that name in our country; at times more than one of the family have been in the ministry. He spoke of the record of Dr. Paul Roth and of his earning his way through the educational institutions which he attended in preparation for the ministry."

When Dr. Roth rose to speak he made a humorous reference to the thrill of having himself presented as a "self-made man." His address consisted of a rapidly spoken series of references and comments which were effective in puncturing many inflated valuations which are found in civil and ecclesiastical life. He said concerning his theme, "The Last of the Laymen," that there hadn't been any justification for the use of that term since Martin Luther proclaimed the priesthood of believers, and thus rubbed out the distinction whereby certain people claimed a right to be preachers. "Brethren, you are all preachers," he said. "The first thing Martin Luther did was to hit the idea of preachers and laity on the nose. Since his time it has been as dead as the dodo." He continued, "If you are

going to have a laity, you have to have a hierarchy; the president of your synod must be a bishop or an archbishop and 'Father Knubel' will have to be a pope and wear a triple crown." He referred to the connection between the ideal and the reality. He was critical of a development in the last two hundred years which took the form of a "sanctified deacon." One inferred that he was striking at an evaluation of form for form's sake. His deacon bore some resemblance to the picture which caricaturists often present in the secular press. It depicts an awkward, long-coated individual who has not learned the art of making himself a welcome advisor.

All these humorous but penetrating thrusts were brought to a climax by a picture which was drawn by Dr. Roth for which the suggestions had been found in the Epistle to the Hebrews. He preceded his direct application by a reference to players. Said he: "When they are off stage they are all equal, but when they assume their parts one is a king, another a beggar, a third a servant, and a fourth a bishop." He continued, "But if they were to claim these roles when off the stage they would be merely ridiculous." Then he painted a word picture which was drawn straight from that chapter of the Epistle to the Hebrews in which the writer says: "We, then, being surrounded by a cloud of witnesses . . ." Said he: "In the foreground of the writer's mind was an arena, and on its benches were those whom he summoned from the past." He was seeing the fathers; Enoch, Abraham, Moses, and finally the Christ. We, too, are surrounded by "clouds of witnesses"—Washington, Lincoln, Muhlenberg, Heyer, Niemoeller, and those contemporaries in our country. But we gaze not upon them. But we look to Him Who is the author and finisher of our faith.

A Great Occasion

All the banquets which have been provided by the Laymen's Movement have been worthy affairs, but this particular one by a happy combination of music, skillful management and worthwhile messages from the speakers built up a memorable climax. And speaking of music, we praise highly the contribution which was made by the choir of Memorial Lutheran Church, Nevada, Iowa. It consisted of mixed voices and its director was Mr. Harry A. Christiansen. Well-chosen selections sung by well-harmonized voices demonstrated both the resources of music and the results of patient training to bring about an atmosphere of devotion for a company of church people. The United Lutheran Church in America's convention is indebted to this choir and pastor and their leader.

U. L. C. A. CONVENTION VISITS FREMONT

Reported by Alfred O. Frank, D.D.

"OPPORTUNITY knocks but once," is a well-known saying. The coming of the United Lutheran Church convention to Omaha, looked like an opportunity of a lifetime to Midland College and the City of Fremont, Nebr., forty miles west of Omaha. So the Chamber of Commerce of Fremont, C. R. Motter, secretary, said to the convention delegates, "Come over and see us. We will show you the only U. L. C. A. college west of the Mississippi River. We will give you a free dinner, and entertain you with a colorful pageant that will make history."

An eighteen-coach Union Pacific train waited at the Omaha station to provide free transportation to Fremont. There one hundred automobiles waited in line to take the convention visitors through Fremont's busy business section, past Salem Lutheran Church, to the Midland College Campus. Here attractive, alert co-eds served as efficient guides. Again the auto caravan picked up the guests and ferried them to the Western Theological Seminary and then back to the new City Auditorium. Here more than six hundred who had provided themselves with tickets were seated at long tables, while those who had overlooked this procedure were directed to nearby eating houses, for no further provision could be made in the hall. After the invocation by Dr. P. W. H. Frederick, dean of Western Seminary, a delicious hot meal served "home style," soon satisfied the appetites of even the hungriest. The menu consisted of Nebraska cabbage salad, roast prime ribs of Nebraska beef, roast loin of Nebraska pork, creamed Nebraska potatoes, buttered Nebraska early June peas, Nebraska wheat rolls, Nebraska butter, coffee and Nebraska cream, Nebraska apple pie.

Community singing was led by Prof. Oscar Lyders with Prof. Rupert Goodbrod at the piano. Both men are of the college music department. With Secretary Motter and Mr. H. A. Anderson of Fremont, acting as masters of ceremony, Mayor Neil Mapes was introduced to bring greetings and extend the welcome of Fremont. The response was made by Dr. A. R. Wentz, acting for President Knubel, who was destined by convention business. Greetings were brought by J. M. Sorrensen, president of the Fremont Chamber of Commerce, and D. D. Rowe, chairman of Fremont's Midland Emphasis Week, who presented President F. C. Wiegman with a check for \$3,411, an annual gift from the City to the College, as equivalent of the interest on an endowment of \$240,000. Greetings from the college

faculty were brought by Dean William Zimmerman. The benediction was pronounced by Dr. Holmes Dysinger.

Fremont had said, "We will show you our city, the college and seminary. Now we will show you her history so you will not soon forget." Written and ably directed by Mrs. Sarah Hawkinson, coach of dramatics at the college, a colorful, dramatic, yet accurate account of "the growth of Midland" was presented in pageant which veritably took the breath of the delegates for charm, beauty, color and timing. It certainly held the audience spellbound. In fact, one who had said, "I am not interested in pageants," was discovered poised on the front of his seat, intensely interested and enthusiastic in his praise.

It truly can be said, no Lutheran college, or for that matter any college, could have accomplished the feat more artistically and effectively. With the good will and willing hands of many, plus the pittance of \$37.40 Midland did the work well. The pageant was the climax of a perfect day of western hospitality in a small community of 12,000 where all, irrespective of denominational lines, work for the good of the city's chief asset, Midland College and Western Seminary.

Many and spontaneous were the enthusiastic words of praise from delegates of every section of the land. It was Midland's Day, and both Midland College and Fremont made the most of their opportunity. It will be a day long remembered by everyone, and a regret to all who failed to attend.

ON THE WING

By Milton J. Bieber, D.D.

ON THE last day of September 1940 five orthodox clergymen "flew" from Detroit to Grand Rapids, clear across Michigan, at a steady pace of sixty miles an hour, in the Rev. H. E. Schildroth's Plymouth, the Rev. V. E. Kotter at the wheel, over wonderful highways of a 176-mile stretch through a picturesque, fertile country of lakes, cornfields and orchards, under cloudless skies, amidst balmy breezes. There were also others from Detroit, from Ann Arbor, Battle Creek, Constantine, Flat Rock, Flint, Hillsdale, Kalamazoo, Lansing, Pontiac, Saginaw, South Haven, Three Rivers, and Jackson. They were members of the Michigan Synod and assembled in this "grand" city as the

Michigan Conference

of the synod, for inspiration and fellowship. This Conference is unique in that it *embraces the entire synod*, and meets in the fall of the year while the synod meets in the spring.

The invitation to meet here had come from Ralph J. White, D.D., the efficient pastor of Trinity Church, Grand Rapids. Pastor and people outdid themselves in genuine hospitality. Hands and hearts and homes were wide open to welcome and entertain the guests. The program was fitting and the speakers were at their best. The Rev. Jerome Kaufman, Flat Rock, opened with devotions; the Rev. E. G. Berger preached the Communion sermon on "Peace"; the writer preached at the evening service on "Continuing in the Word."

A bountiful supper was served at which the Rev. C. O. Solberg, former president of Augustana College, Sioux Falls, S. D., spoke on the "Holy Spirit," and again on Tuesday on "The Spirit of the Church." Tuesday's Matins and devotions were conducted by the Rev. Richard Smith of Constantine; and an interesting Round Table Discussion on Parochial Reports led by Statistician Rev. L. F. Gunderman of Flint, followed; the Rev. C. F. Stickles of Detroit handled "The Situation of the Ministry of the United Lutheran Church Today"; the Rev. Harold Yokum (A. L. C.), district leader of Lower Michigan, presented the Emergency Appeal for \$750,000 for Lutheran World Action and Missions. The newly elected officers: the Rev. E. G. Berger, president; the Rev. Richard Smith, secretary; Mr. E. R. Bingaman, Detroit, treasurer, were installed by the president of synod, the Rev. F. P. Madsen of Detroit, after which the Conference adjourned, and hied to the dining room of the American Seating Company, where a tasty luncheon was served, warm welcomes were spoken, and a tour through this magnificent plant was greatly enjoyed.

The American Seating Company the largest in the world, can "seat" everybody in church, home, theatre, park, and auditorium, in the country. Founded in 1879 as the Grand Rapids School Furniture Company, it consolidated twenty-six small manufacturing in 1899, reorganized as the American Seating Company, concentrating in Grand Rapids in thirty-five permanent buildings located on twenty acres of land with 730,000 square feet of floor space. The company employs thousands of skilled workers, "treats its employees right," and knows nothing of labor troubles. No wonder Grand Rapids is called "The Furniture Capital of America"! Not only has the city seventy plants engaged in the manufacture of all kinds of furniture, but it has a furniture museum, the only one of its kind in the world, where twice each year furniture buyers from all portions of the world convene to select the finest new creations designed by the nation's ablest craftsmen.

Grand Rapids

is a splendid city! "A good place to live." Its 170,000 people are healthy, wealthy and wise. Employers and employees understand each other. There is no "rocking the boat." The people take pride in their homes and lawns. The city's pure, fresh water taken from the cold depths of Lake Michigan and filtered by the most advanced and efficient filtering system in the nation, contributes to the exceptional health of the city. The city's magnificent public school system, private schools, colleges and vocational schools; its 750 hospital beds; its library with thirteen branches; its spacious hotels, parks, theatres; eleven golf courses; trout fishing; its banks and art galleries; its municipal tourist court, with ten acres of parking space, visited by 10,000 tourists annually; its four trunk railroads; its twenty-one motor carriers; its high rating airport and municipal markets; and withal its clean Commission Manager municipal government; and a charter provision limiting taxation to \$15 per \$1,000 on real estate—all these help to make it the "City Beautiful."

The city counts thirty-nine different faiths. The Lutherans number seven congregations—five Missouri (one for deaf), one Augustana, and Trinity. This active congregation began in 1896 with sixty-one charter members, gathered by the Rev. C. J. Kiefer (deceased). The initial meetings were held in the Jewish Temple, the Sunday school began October 4, and the congregation became a reality December 9.

Trinity rejoiced in the dedication of its church November 20, 1898; and Pastor Kiefer faithfully served the congregation four years. He was followed in 1900 by the Rev. J. William Ott, who successfully led the congregation seven years. In 1907 H. C. Roehner, D.D., became the beloved pastor. His pastorate of thirteen years bore fruit in an increased membership, enlargement of the church to seat 600, and in the erection of a three-story educational unit. Dr. Roehner accepted a call to the First Lutheran Church, Mansfield, Ohio, in 1920; and Dr. Huber succeeded him in a constructive pastorate of five years. The present successful pastor came to Trinity fourteen years ago.

Ralph J. White, D.D.

is a native of Kent, Ohio. He was graduated from Wittenberg College in 1907; Hamma Divinity School, 1909, in which year he was ordained by the East Ohio Synod and served the First Lutheran Church, Lancaster, Ohio, for two years, when he was called to the missionary superintendency of the East Ohio Synod and was married to Miss Ruth Rissler. Five years later he accepted a call to

the mission in British Guiana, where he labored eight years. In 1926 Dr. and Mrs. White came to Trinity.

Dr. White was the first president of the present Michigan Synod; a director of the Wittenberg College Board; represented the synod on the Board of the Old People's Home, Mulberry, Ind.; has been delegate to the conventions of the United Lutheran Church.

GOPHER NOTES

By the Rev. A. H. G. Gjevne

THE members and former pastors of *Christ Church, Salem, S. D.*, held a special service commemorating twenty-five years as an organized congregation.

Christ Church was organized in 1915 through the efforts of the late Rev. G. Bessler in nearby Spencer. The first pastor was the Rev. F. Albin Heinz, who was followed by Pastor Bessler. Other pastors who have served this congregation are the writer, who supplied the congregation for fourteen months, and the Rev. A. E. Peterson. The present pastor is the Rev. George L. Holmquist.

For the festival day, the fine church had been repainted within and without. An interesting feature was the burning of the mortgage which makes this congregation debt free.

The main speaker at the morning service was the first pastor of the church, the Rev. F. Albin Heinz of Wellsburg, Iowa. The writer addressed the congregation at the afternoon service, at which time visiting brethren of nearby churches brought greetings. The evening service was brought to a climax when the Rev. A. E. Peterson now of Zumbrota, Minn., preached the sermon. One of the secrets of the success of Christ Church is the fine spirit of co-operation manifested among the members and the deep faith evidenced. At the afternoon service every member of the church council offered a prayer asking God's blessing upon the occasion and upon the work.

Sunday, September 22, *St. John's, Lakeville*, was the scene of an impressive rededication service following the redecoration and remodeling of the sanctuary. The act of rededication was read by the pastor, the Rev. A. H. G. Gjevne, and the sermon was preached by the president of synod, R. H. Gerberding, D.D. An informal service was held in the afternoon, when the president of conference, the Rev. E. J. Wackernagel, was the main speaker.

The Central Conference held its fiftieth annual convention in the *First Lutheran Church, Cannon Falls, Minn.*, the Rev. Harlon M. Miller pastor, Octo-

ber 22 and 23. Speakers included L. W. Boe, D.D., LL.D., who spoke on the subject, "The Lutheran World Situation Today," and the Rev. Prof. Paul E. Huffman, who spoke on "The United Lutheran Church Faces a Great Day." The following papers were presented: "A Layman's Views on Good Church Architecture," by L. V. Downing, D.D.S.; "The Lutheran Doctrine of the Call," by the Rev. H. J. Motz-kus; "The Rural Church Problem," by the Rev. H. D. Amundson.

Several of the parishes in conference have been visited and taken part in the synodwide jubilee offering, and all will take part before long. Wherever the visiting brethren have entered they have been well received, and the visitation has been a source of blessing to the congregation.

The Rev. C. A. Almer, formerly of the Kildeer Parish in North Dakota, is one of the newest additions to the clergy roster of the Central Conference. Pastor Almer was installed pastor of Mount Carmel Church, Minneapolis, Sunday, September 15, by President Gerberding, assisted by J. H. Dressler, D.D., and the Rev. N. A. Almer, father of the young pastor.

Graduate student P. L. Graf has been called to the pastorate of Faith Church, Walters, and was ordained to the office of the ministry Sunday evening, October 6, at Salem Church in Minneapolis.

CHAPLAINS CALLED TO SERVICE

THE congregation of Fenner Memorial Church, Louisville, Ky., has granted a leave of absence to their pastor, the Rev. Frank O. Taafel, when a call for a year's service is announced. Pastor Taafel has served in the Reserve Chaplaincy for twelve years and is now chaplain of the 138th Field Artillery.

The Rev. Gomer Spieker Rees, pastor of the Church of the Redeemer, Allentown, Pa., is the first National Guard chaplain of the State of Pennsylvania to be called into Federal service. Mr. Rees is the chaplain of the 213th Coast Artillery Anti-Aircraft with armories in Allentown, Lebanon, Lancaster, Pottsville, Reading, Easton, and Bethlehem.

There are 1,400 men in the regiment. The regiment entered Federal service September 16 and was called to Virginia State Camp, Virginia Beach, Va., for a temporary period.

The congregation has granted Mr. Rees a leave of absence for the duration of service in the army and his wife and two children will continue residence in the parsonage.

175-YEAR-OLD CHURCH IN VIRGINIA RENOVATED

Rader's Congregation, Timberville, Va., observed its 175th anniversary during the month of September. Preparatory to this notable occasion \$4,000 had been spent in the major project of rebuilding and renovating this large church. After a week of special services it was rededicated September 1 by Dr. R. Homer Anderson, superintendent of the Virginia Synod, assisted by the pastor, the Rev. S. Wallace Berry. At the morning service the preacher was the Rev. V. L. Fulmer of Newberry, S. C.; in the evening the sermon was preached by the Rev. A. W. Ballentine, both former pastors of the congregation. Sunday afternoon the message was brought by Superintendent Anderson.

Services continued during the week as the congregation entertained the convention of the New Market Conference in a three-day meeting. Sermons were preached by Pastors A. J. Shumate, Lewis Koon, L. A. Wertz, T. A. Graves, and Dr. T. G. Shuey. Rader's congregation is now prepared to go forward as never before.

GOLDEN JUBILEE AT SUMTER, S. C.

THE fiftieth anniversary of *St. James Church, Sumter, S. C.*, was observed with special services September 29 and 30. Rally Day in the Sunday school preceded the morning service on the twenty-ninth. The sermon was preached by the Rev. Thomas F. Suber, superintendent of the Synod of South Carolina, at the dedication of the parish building. In the evening the anniversary sermon was preached by the Rev. Edgar Z. Pence, president of the Synod of South Carolina. Monday evening a fellowship supper was held in the parish building, with an address by the Rev. Karl W. Kinard, secretary of the synod.

St. James Church was organized March 11, 1890, in the home of Mr. J. F. Laughery under the direction of the Rev. Dr. F. W. E. Peschau of Wilmington, N. C. Six interested Lutherans were present who later became charter members. The charter membership numbered thirty-four. A lot was purchased in June 1893, and the church building was dedicated in 1896 during the pastorate of the Rev. J. C. Trauger.

This congregation with *St. Luke's, Florence*, formed a parish. In 1900 this arrangement was dissolved and *St. James* became associated with the *Orangeburg Church*. In 1920 the congregation voted to become self-sustaining.

The present pastor, the Rev. William H. Stender, came to Sumter in October

1933. Since his arrival the mortgage on the parsonage has been paid, the church and parsonage were renovated, and a new parish building has been erected and paid for. The present enrollment numbers 142 baptized members and 82 communing members. The members of the Women's Missionary Society have inspired the congregation in its missionary zeal, and the Ladies' Aid has contributed substantially to the material well-being of the congregation.

NINETY YEARS OLD

SALEM CHURCH, Delmont, Pa., the Rev. R. C. Lauffenburger pastor, celebrated the ninetieth anniversary of its organization with a week of special services September 22-29. The Rev. H. Reed Shepher, president of the Pittsburgh Synod and a former pastor of the congregation, brought the message which opened the services on Sunday morning, September 22. The Rev. F. C. Snyder, also a former pastor, preached Sunday evening.

On Monday, Tuesday, and Wednesday evenings the messages were presented by the Rev. L. Beisecker, the Rev. C. E. Dozer, and the Rev. C. K. Spiggle all former pastors. The congregation was privileged to have J. J. Myers, D.D., and the Rev. R. E. Dozer, sons of former pastors, bring messages on Thursday evening. The Rev. J. C. Klingensmith, a son of the congregation who entered the gospel ministry, preached Friday evening. The Rev. J. R. Shuster, another son of the congregation, was unable to participate in the service because of illness. The services culminated Sunday morning, September 29, when the Lord's Supper was administered, the number partaking being the largest of the present pastorate, and several new members were received.

The present pastor began his labors in Salem Church in January 1937 and during his pastorate the following improvements have been made to the physical property of the church: a two-manual Wicks portable pipe organ was installed and new carpet laid in the auditorium, both of these improvements being accomplished by means of voluntary subscriptions by the members of the congregation and of the organizations. A brass altar cross and candlesticks were presented to the congregation by Mrs. S. A. Morrison in memory of her husband and brother. Weekly bulletins were introduced; the mimeograph machine and supplies for which were supplied by the Luther League. Three new organizations have been effected: The Children of the Church, the Margaret Zundel Missionary Society, and the Brotherhood. Under the sponsorship of the Brotherhood a

Junior Choir was organized and supplied with robes.

Salem Church has a confirmed membership of 235, seventy of whom have been received during the present pastorate. The congregation has no debt and celebrated its ninetieth birthday in the hope that as the Lord has seen fit to bless its labors so He would continue abundantly to bestow His grace upon them as they work for Him in the community.

A GOLDEN WEDDING ANNIVERSARY

ON THE occasion of their golden wedding anniversary, *Dr. and Mrs. H. M. Oberholtzer*, Schenectady, N. Y., were guests of honor at a dinner given by their children, Mr. and Mrs. John Quincy Adams, at the Hotel Van Curler, Schenectady, September 18.

Those attending the dinner were: Dr. and Mrs. Oberholtzer, Mr. and Mrs. John Quincy Adams and daughter, Ruth Elizabeth; Mrs. Ella O. Pennypacker of Philadelphia, a sister of Dr. Oberholtzer; Mrs. Walter Auch of Easton, Pa., Dr. Oberholtzer's niece; and Dr. and Mrs. Herbert D. Shimer of the First English Lutheran Church, Schenectady, of which Dr. and Mrs. Oberholtzer are active members. After the dinner a social evening was spent at the home of the guests of honor.

Dr. and Mrs. Oberholtzer were married in Tyrone, Pa., the doctor's first pastorate, September 18, 1890. Mrs. Oberholtzer was the former Miss Elizabeth R. Whitehead of Williamsburg, Pa., and at the time of her marriage a teacher in the Tyrone High School. The ceremony was performed by the Rev. Dr. John R. Davies of the Presbyterian Church, assisted by the Rev. Dr. J. A. Hartman and the Rev. A. J. Bean of the Lutheran Church. There were forty guests present, nine of whom are still living. Dr. Oberholtzer served the following pastorates during his long and active ministry: Tyrone and Sinkling Valley, Tyrone, in Pennsylvania; Logansport, Ind.; Salina, Kan.; and First Lutheran Church, Troy, N. Y., now Central Lutheran, which he organized.

Many greetings and gifts were received by Dr. and Mrs. Oberholtzer to remind them on this happy occasion of the love and good wishes of their host of friends.

H. D. S.

DR. ANDREEN DEAD

DR. GUSTAF ALBERT ANDREEN, who for thirty-four years—until 1935—served as president of Augustana College and Theological Seminary in Rock Island, Ill., died of a heart attack October 1. He was seventy-six years old. Funeral

rites were held on the college campus the afternoon of Friday, October 4.

Dr. Andreen was born at Porter, Ind., March 13, 1864, the son of a Lutheran clergyman. He was graduated from Augustana College in 1881 and then taught there until 1884. Following two years of study abroad he became an instructor at Bethany College (1886-1893) in Lindsborg, Kan. After receiving a Ph.D. degree from Yale in 1898 he studied law for a year and a half at Rock Island. In 1900 he became a professor at Yale and a year later was called to head Augustana College and Seminary.

Following his retirement in 1935 he served as general alumni secretary of the college. Dr. Andreen was widely known as a leader of the Church and as the author of several books.

CONGREGATIONS

Brooklyn, N. Y. A Service of Rededication for the parish house was held September 8 at Incarnation Church. The sermon was delivered by the Rev. Russell F. Auman, a member of the Board of Education of the United Synod of New York, and the Order for the Rededication of a Church House was conducted by the pastor, the Rev. Harold S. Miller.

In 1928 this congregation dedicated a new church of Gothic architecture which has since come to be recognized as one of outstanding beauty and inspiration. Believing that the parish house should be in harmony with the church, the congregation raised the sum of approximately \$10,000 to alter, renovate and redecorate its parish house. Plans were drawn by Cherry & Matz, architects, of New York City, and the work was done under the personal supervision of Mr. Herbert T. Matz.

The alterations and renovations included the reconstruction of the entrance hall, the Beginners' assembly room, and the kitchen. The auditorium with a seating capacity of 300 was rebuilt with a proscenium arch, an enlarged stage, a new heating system, a lowered acoustical ceiling, and new windows of a three-toned amber nautical glass were installed. Fifty-five electric fixtures, selected with the advice of a lighting expert, were installed throughout the building. The outside walls were cleaned and pointed and the roof made waterproof. In the redecoration of the interior soft warm colors of grey, blue, green, peach and buff were used to give a cheerful, homelike atmosphere. With separate assembly classrooms for each department of the church school, with facilities for social and recreational activities for youth and adults, with a large, beautiful pas-

tor's study, a well-equipped church office, a ladies' parlor, the congregation feels it now has a plant that will adequately care for its needs.

Dayton, Ohio. The months of August and September were very busy ones for First Lutheran Church. August 4 the new pastor, the Rev. William C. Zimmann, who had just closed a fourteen-year pastorate in South Bend, Ind., was installed by the president of the Synod of Ohio, Joseph Sittler, D.D. During the vacation of the pastor of Christian education, the Rev. Finn H. Hansen, the church council headed a project to present him with a new car, and on the Sunday of his return, August 18, the pastor, on behalf of the council and congregation, made the presentation at the close of the morning service. The young people of the church had been busy for many months preparing for the annual convention of the Ohio Luther League, which was held in the First Church.

Under the leadership of the pastor of Christian education, the young people's work of the congregation is being reorganized, and a series of programs for the remainder of the year has been outlined and adopted. Three groups of Leaguers, Intermediates, Seniors and Young Adults, are meeting simultaneously Sunday evenings for study of the topics and discussions.

A congregational reception for the new pastor and his family was held September 29.

THE tenth anniversary of *Bethlehem Church, Undercliff, Etna, Pa.*, was observed September 15 to 22 with special services and gatherings. There has been a gradual but sturdy growth in this decade due to the humble Christian spirit of the members.

The celebration began with Rally Day in the Sunday school, with Mr. William Meyer of Pittsburgh as the speaker. The sermon at the morning service was preached by the Rev. H. Reed Shepher, president of the Pittsburgh Synod. The speaker at the Luther League gathering in the evening was the Rev. John M. Nycum, Jr.

At the gatherings during the week sponsored by the congregation's auxiliaries the speakers were Mr. S. K. McKee, the Rev. W. Blair Claney, Sr., Dr. Philip H. R. Mullen, the Rev. G. J. Muller, and Mrs. Harry Smith.

September 22 Mr. William D. Rummel was the main speaker at the Sunday school celebration, and the Rev. William Blair Claney, Jr., first pastor of this congregation, preached.

September 14, 1930, the congregation was organized with forty-three members. The present communing membership is 200; confirmed members, 259; and baptized members, 385.

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Greencastle, Pa. On the morning of September 22 the Evangelical Lutheran Church of Greencastle was dedicated at an impressive service. The new Deagan organ chimes, presented by the Young Women's Bible Class as a memorial to Mrs. Natalie Rossman Wine, were consecrated. Mrs. Wine was elected by the church council November 4, 1923, and gave continuous devoted service for almost sixteen years until called by death September 9, 1939. The pastor, the Rev. H. B. Burkholder, was in charge of the service of dedication. A large congregation participated.

During the vacation period necessary repairs were made to the church building, the exterior was repainted, and the primary room was redecorated. The cost of these items, totaling approximately \$1,200, was cared for when the improvements were completed.

Pleasant View, Ohio. The Rev. Joseph W. Frease of Columbus, Ohio, Director of Education and Young People's Work in the Synod of Ohio, was the principal speaker at the rededication services of St. Paul's Church, Pleasant View, Ohio, October 6.

The church has been completely redecorated. The walls have been repapered and repainted; new carpet has

been laid in the chancel and the nave; and new lighting fixtures have been installed. The exterior has been painted.

The program for the day included the administration of the Sacraments in the morning service; congregational dinner at noon; and the service of rededication in the afternoon. On the program were the Rev. H. W. Hanshue, pastor of Grace Church, Dayton, Ohio, president of the Dayton and Miami Valley Ministerial Association; and the Rev. Russell Bussabarger, pastor of St. John's, Covington, Ohio, and a former pastor of the Vandalia Parish. Edward Orinsky, a middler at Hamma Divinity School, Springfield, Ohio, served as liturgist. Choral music was presented in the services by the choir of St. Paul's Church, and by the Crusader Choir of Hope Lutheran Church, Dayton.

This rededication comes in the 124th year of the congregation's life, and marks the completion of the major portion of preparation, with regard to the building and equipment, for the celebration of the 125th anniversary next year. The original portion of the building being used at present is more than seventy-five years old.

Rochester, N. Y. A new pipe organ was dedicated at the Church of the Transfiguration, Irondequoit, Rochester, N. Y., Sunday evening, September 15.

The guest choir for the occasion was from St. John's Church, Rochester, under their director and organist, Prof. Carl C. Baumbach. Their rendition of the service and of the special music was of such a splendid nature as to make this service, because of the new organ, the greatest service ever held by this congregation. The Rev. Paul H. C. Schmieder, pastor of St. John's, took as his text the 150th Psalm, the "organ psalm," and spoke of the importance of worship in the Christian congregation. He congratulated this nine-year-old home mission congregation on its first large project without the help of other congregations or the Board of American Missions. The act of dedication was in charge of the pastor, the Rev. Howard A. Kuhnle.

The new organ was designed, built, and installed by the Kohl Organ Company, Inc., of Rochester. It replaces an organ used for three years which was generously given by Emmanuel Church, Rochester, the Rev. F. E. Reissig pastor, when that congregation purchased a new instrument.

Upper Darby, Philadelphia, Pa. Christ Church, Paul S. Wagner, D.D., its first and only pastor, observed the twentieth anniversary of its organization. Addresses were delivered by Dr. S. White Rhine, executive secretary of the Parish and Church School Board of the United Lutheran Church, and by Dr. Nathan R. Melhorn, editor of THE LU-

THARAN. At a congregational reception motion pictures were shown portraying the history of Christ Church since its organization, with seventeen charter members, by the late Dr. S. D. Daugherty, missionary superintendent of the East Pennsylvania Synod. Pictures for future record and use were taken during the anniversary celebration.

As part of the anniversary observance, a campaign was launched for \$5,000. The money was to be used largely in making alterations in the present building so as to provide larger and better accommodations for the Sunday school and church services. This is the third time since the dedication of the new church twelve years ago that alterations have become necessary to provide for the increasing membership and attendance of the school. Duplicate church services are conducted on the mornings of Festival Days and Communion Sundays to accommodate the congregation.

York, Pa. During the summer St. Matthew's Church modernized the entire lighting system of its chapel and parsonage, had the chapel painted and cleaned from floor to dome, changed and modernized the secretary's office, and renovated the parsonage. The chapel was rededicated September 15, which was the thirty-sixth wedding anniversary of Pastor J. B. Baker and his wife. The cost of the improvements was approximately \$3,000. The Rev. Gerald Neely, pastor of Christ Church, York, delivered an inspirational address.

COMMISSION OF ADJUDICATION

The semi-annual meeting of the *Commission of Adjudication of the United Lutheran Church in America* will be held at the Hotel Raleigh, Washington, D. C., Wednesday, November 13, at 10.00 A. M. George J. Gongaware, Sec.

WOMEN'S MEETINGS

The twenty-sixth annual convention of the *Women's Missionary Society of the Georgia-Alabama Synod* will be held October 30-November 1 in the Church of the Resurrection, Augusta, Ga., W. A. Reiser, D.D., pastor. Opening service with Holy Communion, Wednesday, 8.00 P. M. Mrs. A. V. Koebley, Rec. Sec.

The thirty-fourth annual convention of the *Women's Missionary Society of the Southern Conference of the Synod of California* will be held November 1, in the First Lutheran Church at 233 S. Kenwood St., Glendale, Calif., the Rev. James P. Beasom, Jr., pastor. Ruth Larson, Sec.

The fifty-fifth annual convention of the *Women's Missionary Society of the Allentown Conference of the Ministerium of Pennsylvania* will be held Thursday, November 7, in St. Peter's Church, Packer and Vine Sts., Bethlehem, Pa., the Rev. Corson C. Snyder pastor. Elizabeth C. Haller, Sec.

The forty-fifth annual convention of the *Women's Missionary Society of the Lancaster Conference of the Ministerium of Pennsylvania* will be held Thursday, November 7, in Holy Trinity Church, Ephrata, Pa., the Rev. Paul J. Henry pastor.

Sessions at 9.45 A. M. and 2.00 P. M. An executive meeting at 9.15 A. M. will precede the convention sessions. The speakers: Ralph H. Long, D.D., Lutheran World Convention,

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The forty-fifth annual convention of the *Women's Missionary Society of the Norristown Conference* will convene at 9.45 A. M., Thursday, October 31, in St. Michael's Church, Sellersville, Pa. Dr. Betty Nilsson of India and C. Franklin Koch, D.D., executive secretary of the Board of Social Missions, will address the meeting. Mary B. Logan.

The fiftieth annual convention of the *Women's Missionary Society of the Philadelphia Conferences of the Ministerium of Pennsylvania* will be held Thursday, November 14, in St. John's Church, 61st and Columbia Ave., the Rev. Clifford E. Hays pastor. Sessions at 10.00 A. M., 2.00 P. M., and 8.15 P. M. Anniversary dinner at 6.00 P. M. Dr. E. P. Pfatteicher will be the speaker at the morning session. Dr. Betty Nilsson and Miss Myrtle Wilke in the afternoon. The anniversary pageant, "And They Went Forth," will be presented in the evening. Leona M. Bechtold, Stat. Sec.

The thirty-sixth annual convention of the *Women's Missionary Society of the Pottsville Conference of the Ministerium of Pennsylvania* will be held Thursday, October 31, in St. Paul's Church, Orwigsburg, Pa., the Rev. C. Elwood Huegel pastor. Mrs. Gilbert J. Martin, Sec.

The forty-fourth annual convention of the *Women's Missionary Society of the Reading Conference of the Ministerium of Pennsylvania* will be held Wednesday, November 6, in Hope Church, Front and Greenwich Sts., Reading, Pa., the Rev. Horace Mann pastor. Bessie A. Hadesty, Sec.

CONFERENCES

The *Northern Conference of the California Synod* will hold its convention in St. Paul's Church, Fresno, Calif., the Rev. A. Schreiber pastor, November 12 and 13.

A. Schreiber, Sec.

The fall session of the *East Pennsylvania Conference of the Central Pennsylvania Synod* will be held in St. Matthew's Church, Broad and Mt. Vernon Sts., Philadelphia, Pa., the Rev. T. Benton Peery, S.T.D., pastor, Thursday, November 7. The first session will convene at 10.30 A. M.; sessions at 2.00 and 7.30 P. M. J. F. Knittle, Sec.

The *West Pennsylvania Conference of the Central Pennsylvania Synod* will hold its third annual convention in St. John's Church, Boiling Springs, Pa., L. A. Bush, D.D., pastor, Monday and Tuesday, November 18 and 19. The convention will open at 10.30 A. M., Monday, the 18th, with The Service. The sermon will be preached by President Ralph R. Gresh, and the clerical officers will administer the Communion. Business and Conference sessions, Monday, 1.30 P. M., and Tuesday, 9.15 A. M., and 1.30 P. M. Laymen's meeting Monday at 7.45 P. M. H. W. Sternat, Sec.

The forty-first semi-annual convention of the *Chicago Conference of the Illinois Synod* will be held in Emmanuel Church, Maywood, Ill., John M. Bramkamp, D.D., pastor, Tuesday, November 12. Holy Communion at 9.30 A. M. Afternoon session at 1.15 P. M. Millard H. Stiles, Sec.

The *Northern Conference of the Illinois Synod* will meet November 4 at Trinity Church, Milledgeville, Ill. Opening session with communion at 10.00 A. M. R. C. Shawl, Sec.

The fall conference of the *Kentucky-Tennessee Synod* will be held in St. Matthew's Church, Paducah, Ky., the Rev. Howard Wessling pastor, November 12 and 13. Opening session, 7.45 P. M., November 12, with the Sacrament of the Holy Communion. Day B. Werts, Sec.

The *Middle Conference of the Maryland Synod* will meet for its fall convention, Thursday, November 14, at St. Luke's Church, Feagville, Md., the Rev. George H. Seler pastor. The Holy Communion at 9.30 A. M. will mark the opening session, and the afternoon session will begin at 1.30 P. M. Herbert H. Schmidt, Sec.

The fall convention of the *Northeast Conference of the Pittsburgh Synod* will be held Wednesday, November 6, at St. Paul's Church, East Scribner St., Du Bois, Pa., the Rev. Joseph C. Klingensmith pastor. The convention will open at 9.30 A. M. with the Communion Service. Afternoon session at 1.45 o'clock. Convention and rally of the Conference Brotherhood at 6.00 P. M. Jacob O. Kroen, Sec.

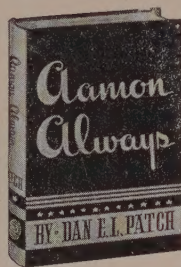
OBITUARY

Mrs. S. T. Hallman

News has been received of the death in Spartanburg, S. C., on October 5 of Mrs. Lillie

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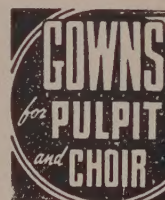
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The Rev. Julius W. Paetznick, Ph.D.

retired clergyman, passed on to glory quietly in his sleep September 30, at his home in Rochester, N. Y. He preached his farewell sermon last June 30, his seventy-fourth birthday, in Trinity Church, Herkimer, N. Y., where he had served as pastor for twelve years.

From the time he came to America from Germany as a lad of sixteen years, Julius W. Paetznick's life was a series of struggles for an education which grew out of his desire and firm determination to secure all the knowledge possible from a study of the books he loved. His first steps toward this ambition were realized when he was graduated from the Chicago Theological Seminary in 1896. He continued his studies, receiving a Ph.D. degree in 1920 from Central University, Indianapolis, Ind. In 1920-24 he studied philosophy as a graduate student at Syracuse University.

He began actual preaching in 1895, having been licensed by the Wittenberg Synod. In 1896 he was ordained by the Kansas Synod, serving first at Glasco and later at Hanover, Kan. In subsequent years he also served as pastor in West Jordan, near Sterling, Ill.; Milledgeville, Ill., where he organized Trinity Church; Chadwick, Ill.; Albuquerque, N. M.; Detroit, Mich.; Syracuse, N. Y.; Paducah, Ky.; Metropolis, Ill.; and finally Herkimer, N. Y., where he retired after forty-four years of active service in the Lutheran ministry, June 30, 1940.

He was married in Chicago to Mary E. Polzin, September 1, 1896, by Dr. Sevringhaus. Dr. Paetznick always took a keen interest in community affairs, often appearing on the lecture platform to discuss matters of public interest.

He is survived by his devoted wife and eight children: Victor, Viola, Mrs. Esther Straus, of Rochester, N. Y.; Myrtle, Jamestown, N. Y.; the Rev. Melanchthon Paetznick, Lucas, Ohio; Julius, Jackson, Mich.; Luther, Syracuse, N. Y.; Paul, a student at Wittenberg College, Springfield, Ohio; and four grandchildren.

The funeral service was conducted October 3 by the Rev. William Long Dowler, assisted by Fred R. Knubel, D.D., and the Rev. Autin H. Roeder. Eleven Lutheran pastors were in attendance and six fellow clergymen carried the body to its last resting place in Riverside Cemetery, Rochester, N. Y. W. L. Dowler.

Charles Hunter Tyson

Attorney Charles Hunter Tyson, father of President Levering Tyson of Muhlenberg College, Allentown, Pa., died October 7 at his home in Reading, Pa. Death was the result of a heart ailment from which he suffered since July. He was seventy-seven years old.

One of the oldest members of the Berks County Bar, Mr. Tyson practiced his profession in Reading for fifty-six years. After his grad-

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uation from the Reading High School he forsook the opportunities of a college education to read law in the offices of Frank Schell. He passed his bar examinations in 1883 but was not admitted to practice until the following year, when he became twenty-one years of age.

Born in Reading, he was a descendant of one of that community's oldest families. His American progenitors came to this country in 1681 and settled in Philadelphia, Pa. At the end of the following century they moved up the Schuylkill Valley to settle in Reading. Attorney Tyson was the son of Henry Asher Tyson, a former mayor of Reading.

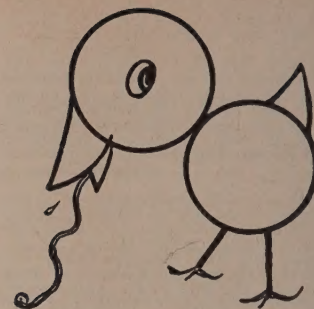
Mr. Tyson was a member of St. Matthew's Lutheran Church, Reading, and was active in building the present edifice. He was for some years a teacher in the Sunday school. His wife, the former Emma L. Geise, has been active in the Sunday school as a teacher and officer since her girlhood.

Mr. Tyson is survived by his wife, his son, and three grandchildren. In June 1939 the three grandchildren, sons and daughters of President Tyson, placed a large window in the Muhlenberg Chapel in honor of their grandparents.

Funeral services were held in Reading October 10. His pastor, the Rev. W. R. Siegart, officiated, assisted by the Rev. Charles B. Bowman and the Rev. Harry P. C. Cressman of the Muhlenberg faculty. The College Choir sang. Gordon B. Flister.

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